Licensed,

Octob. 20. 1663.

Roger L'Estrange.

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BIBLIOTHECA BODLEIANA

The true and Exact Portrayture of
MAHOMET the 4th: fourteenth Emp
of the Turks now raigning in 1663

Matthæus Merianus Pinxit: Io: Chantry Sc

A NEW

SURVEY

Of the

TURKISH

Empire and Government:

In a brief

HISTORY

Deduced to this Present Time,

And the Raign of the now *Grand Signior*

MAHOMET the IV.

The Present and XIV. Emperour,

With their Laws, Religion & Customs.

As also,

An Account of the Siege of *Nevhausel*.

The Second Edition, Corrected.

LONDON:

Printed by *Ja: Cottrel*, for *Hen. Marsh*, at the Princes Arms in *Chancery-lane*. 1663.

Jur.
8°. S. 76.

BIBLIOTHECA · BODLEIANA

To the Right Worſhipful

Sir *Andrew Riccard* Knight;

AND

GOVERNOR

Of the

Levant - Company.

THis Turkiſh Breviary and Abſtract, as of right and due, addreſſeth it ſelf to your Hands, in which the Adminiſtration of our Intelligence and Commerce with that Nation is very worthily and prudently placed. Be pleaſed therefore among other leſſer Concerns of your Superintendence

therein, to suffer your Name to be interested in the Patronage of this *Brief Survey*.

The prefixing whereof was partly designed to compose and civilize those horrid and dire Conceptions we have of those Barbarous Arms, by letting the World see, that Persons of the greatest Humanity have and do maintain a constant and amicable Correspondence with them; partly to let their present Dread and Puissance do service to those fair and obliging Attractions for which your Name is no less famous; and partly to vindicate the truth of the Discourse ensuing, when we offer it at so known an Altar, and to so competent a Judge and Patron.

And that advantage with your own Eminence will justly engage an Ambition to sound your

your Name in the general Voice and Discourse of the World, which is now busied with this Mighty Monarch; whose Glories and Successes will have this further felicity, that they have harmlesly reached us, under your particular Protection.

And under that, let the World also be taught the great and admirable effects of Sobriety and Abstinence, and the mischiefs of Ryot and Excess. For this *Asian* People, once the nauseated and baseſt dregs of the World, odious for their Luxury, and infamous for their Slavery, (the necessary consequents thereof) are now by their temperance and abstemiousness (the Injunction and Discipline of an absurd Religion) become the mightiest Nation, and greatest Lord of the Universe; and by irre-

irresistible and over-bearing approaches, have given the Empire of *Germany* (the reeling, staggering Remnant of the Fourth Monarchy) a *Cup of Trembling*.

God in his good time heal those Breaches, and pardon the many provoking sins of *Christendome*, and continue us in our undeserved peace, and your Noble Self and Family therein, in all honour and prosperity. So prays

Your humble and devoted Servant,

H. MARSH.

THE

The Preface to the Reader.

WHile the noise of those barbarous Armies that now prevail in Hungaria, and dangerously threaten the adjacent Hereditary Dominions of the German Emperour, as Arch-Duke of Austria, do resound through the whole Christian world; which may justly fear the second part of that Tragedy, which the inundation of the Goths and Vandals terribly effected in those parts of Europe, that now are the next affrighted Neighbours to this Invasion; It will be a satisfactory endeavour, I presume, to give some account of this terrible Enemy; whose distant Efforts give us the secure contempla-

tion

tion of his ſtrength and power, while it employs other Regions of Chriſtendome in haſty and tumultuous Action, and hath hurled them into a general diſtraction and conſternation.

I will not be curious to dive into this Providence and grand Affair of the world, unto which ſo many ſtrange events ſeem to be chained, as that the Fate of the Univerſe is judged by ſome to be concerned therein: but he that ſhall conſider and peruſe ſome modern Treatiſes which hint at this very thing, and ſhall likewiſe weigh with himſelf thoſe great mutations and changes which have been wrought in this Kingdome, eſpecially the late bleſſed Reſtitution, muſt believe that ſome extraordinary Revolution is at hand; and that ours, and the like in other parts, are but the precurſory and prediſtory ſignes of ſome concluſive Wonder. The

The expectation of the world hath long laboured under the discourse and disputes about Antichrist, variously conceived by a multitude of Writers, as also about the period of the Roman Empire, which now is visible onely, and hath been so for some Ages in the house of Austria, *supported by the Grandeur of the* Spanish *Monarchy: and it is now no vain and groundless opinion of the same, that one or both of these mysterious Intrigues in humane judgement will in this present juncture be determined, at least some greater light be given by this clashing and collision of the Eastern and Western Princes; the success whereof will decide whether* Cæsar aut Nullus, *a Cæsar or No Body.*

The Reader therefore I hope will take in good part this brief Account of the Customes, Laws and Manners

(sub-

To the Reader.

(Subjoyned to this Brief History of this Formidable Nation) as they are described by a worthy hand, a Person of quality and experience.

A

A NEW SURVEY OF THE Turkiſh Empire.

PART FIRST.

The Riſe of the Turkiſh Empire, and its Preſent Greatneſs.

THis Puiſſant, and almoſt numberleſs people, in their Armies and Hoſts which like *Xerxes* his Forces, drink whole Rivers dry as they march, came from moſt contemptible and petty Originals; and like the Roman Empire, which began from a collected

rabble of loose and outlawed per
sons, was founded in a Company of
theiving Shepherds, who wandring
up and down like a running disease
infested and disquieted all place
they came to, and at last grew
such considerable strength, like
Snow-ball, that they became sus
pect to the Monarchs of the *Eas*
both Pagan and Christian.

The rise of the Turish power.

The first appearance which re
dred them Famous and Notable
the world, was under the condu
aud leading of their Captain *Ta*
grolipix, who was called in
the King of *Persia*, to ayd hi
against the potent and prevaili
Armies of the *Saracens*, whi
having readily undertaken, and fa
nuously and successfully atchieve
this Auxiliary took occasion
crave for himself, and erect a n
principality and Empire as well
on his friends, whom he preten
to rescue, as upon their comm
enemies territory, making both
them the equal prey of his ambiti
of soveraignty and Dominion.

T

This new Family continued in this Uſurpation and Intruſion with various ſucceſs one hundred and ſeventy years, to the year of our Lord, 1300. But ſtanding ſolely upon its own legs, neither ſtrengthened nor ſecured by any alliances; and waſted with a continual War with the former juſt Propietors of the Land they had treacherouſly and forcibly wreſted, it expired its dying gaſping breath into a younger ſlip of the ſame Houſe: for now the *Zelzuccian* Name and Fortune was tranſmitted to the *Oguzian* Tribe (which were the two, and onely Deſcendants of this people) whom Fate had adopted to the reſerve and reſidue of her greateſt and benigneſt Favours, which ſhe decreed to double upon it; for having made an eſſay of the formers aptneſs to glory, and laid the dead colours in it, of a Majeſtical and Auguſt Form and Feature; drew it perfect afterwards in this beautiful and fair proportion, in which we now

see the Turkish Empire.

The rise of the Ottoman *family.*

The Infant Darling of this rising greatness, was the famous *Ottoman*, to whom the grand Seignors refer, and ambitiously intitle their Sir-name, who having precariously obtained a small quantity of ground from his Neighbours, upon protestation of his quiet and peaceable demeanour, partly by courage, and partly by treachery, over-ran the whole Country of *Bythynia*, in the Lesser *Asia*; and dying left the design of enlarging and extending his Dominions to his Son and Successor *Orchanes*; whose Sons immense Fortune; like the *Colossus*, bestrid the Hellespont, and conveyed the Turkish Ensigns into *Europe*, whose delicious and useful soil, so pleased and enticed those Conquerours, that the Imperial Seat was first fixed here at *Adrianople*, to which most of the vicine Princes were forced to come and pay tribute and homage: such was the slavish condition of *Ser-*

via

via and *Bulgaria*, and most part of *Sclavonia*, afterwards swallowed up in absolute Mahumetanism, and made Provinces of this monstrous Seignory.

But that wich constituted, and was as the formal being thereof, was the Conquest and possession of *Constantinople*, now called *Stamboli*, the Magnificent Throne of the Eastern Empire, which resigned its glories to victorious *Mahomet*, *May* 29. *Anno Dom.* 1450 and transferred its Imperial Title to that Regal claym, his Ancestors had enjoyed. This irrecoverable loss, and lop of one of the greatest and cheifest members of Christianity, so stunnd the Greeks, and other petty Princes, who yet maintained their Dominions, that most of them were either suddenly reduced or tamely yeilded themselves, which was the fate of the *Epirots* (though they held out for a while, by the unexampled conduct and felicity of *Scanderbeg*,)

the *Rhodians*, the *Cypriots*, and Isles of the *Mediteranean* Sea; and lastly in the Reign of *Solyman*, of *Moldavia*, *Valachia*, part of *Transilvania* and *Hungaria*, whither he peirced and passed as far as *Vienna*, (and beyond it, in other parts of *Austria*) which by the fear of his approath, saw her Suburbs, and Houses, and Gardens of pleasure fired and ruined, that he might have no shelter for his men, when he should attempt the siege, which he in vain offered: but such was his importunate ambition of effecting a total conquest of that Country, in which he had been partly successful to the gayning of the better half of that Kingdom of *Hungaria*, and seizing *Buda* the Capital City thereof, that he made several expeditions in person, even in his old age, and dyed at his returne from taking *Zigeth*, though gallantly defended to the last man, by Count *Serinus*, great Ancestor to the Emperors Generalissimo now in that Kingdom:

Not

Not to mention the augmentation of this Empire, by the triumphal acceſſions of *Egypt*, and remoter parts of *Aſia* the Great, both Nations of the ſame Religion.

The death of Solyman

From the time of this *Solymans* Decreaſe, about 1566. till now, little or no attempts were made this way by his Succeſſors: for *Amurath* his Son who thretned more then he dared, *Mahomet* and *Achmat*, were Princes given to quiet, and Home-Delights, ſo that moſt men conjectured, this Empire was at its Zenith and Solſtice, and full ſtop, and would decline as faſt as it roſe; and that glory wearied with ſuch a train of greatneſs, would flag at laſt, if not be pulled back again with the weight of them, and cruſh it to nothing.

the death of Achmat *the firſt.*

And this was concluded after the *Achmat*, when immediately followed ſuch Convulſions in that State, and recedings from thoſe obſerved rules of policy, which were the ſecurity of its Eſtabliſhment, *viz.* the ſaving the lives of the young-

er brethren of the Emperour, *Achmat* did by *Muſtapha*, and by *Achmats* three Sons; *Oſman* who at twelve years of age had the Government transfered to him from his Vncle *Muſtapha* (who from a bookish and contemplative ſtoick was become an active and buſie Tyrant and for that reaſon depoſed again) and was afterward ſtrangled by the tumultuary *Janizaries*, *Amurath* or *Morat*, and *Ibrahim* (the Father of the preſent Emperour) who all reigned ſucceſſively; of which three, *Morat* proved a moſt Heroique Prince, and of as great if not greater ſpirit then any of his Progenitors. He dyed in 1640. at the ſiege of *Bagdat*, alias *Babilon*, whether he had deſigned the *Janizaries* for ſlaughter and extirpation, as being the cauſes and Agents of all thoſe troubles and diſloyalties which had happened to his Brother and Uncle, intending in their room to erect a new kind of ſtanding Militia, which ſhould be

be more absolutely at his command Being asked upon his death-bed, occasioned by a violent Fever (in the said year 1640.) whom he would appoint to succeed him, he disdainfully and angrily replied, *Will there be any more worlds when I am dead?* He was thought to have favoured the Christians for his Mothers sake, and therefore chose this expedition against the *Persian*. His immature fate was much lamented by his Subjects, for his justice and temperance, and care of them; but welcomed by the *Janizaries*, who began to perceive his drift against them, and who notwithstanding saluted his Brother *Ibrahim* with the Imperial dignity the year abovesaid.

Ibrahim immediately upon his Assumption renewed the League with the Emperor of *Germany*, which had been concluded by *Achmat* in 1612. and had been thither to punctually and inviolably observed: but the Galleys of *Malta* meeting with his wealth, coming from *Cairo* and *Alexandria*, and carrying

carrying them, and one of his dear *Sultana's* (with a son of his named *Uzman*, both which thereafter turned Christians,) which was on board, away for that Island, put him into such a rage, that without present restitution he vow'd to attaque Christendom: which immdeiately he commenced against the *Venetians*, as abettors, if not complices in the fact, upon whose Trade and Territories he might wreak his fury; which would be spent in vain against that impregnable Isle, which had blemished the prowess and glory of his Ancestors: and having rigged a Fleet, and raised an Army, he set upon the Isle of *Candy* by Sea, and by Land upon *Dalmatia*, resolved against any agreement or accommodation soever, and with various fortune maintained the War, till the *Janizaries* tumulting again, deposed him, and set up his son *Mahomet* the fourth, a stripling, and whom they might govern as they pleased. He is supposed to have dyed in

that

that fatal year 1648. the murderous Revolution to Princes; but how, is not certain: For ſuch is the knack of this Tyrany, that the world cannot tell, whether the Prince or his Slaves do dye the faireſt.

Of the preſent Reign of Sultan Mahomet the *Fourth.*

ACcording to the uſual cuſtome and ſolemnity the Eldeſt ſon of the depoſed Sultan *Ibrahim* was by the *Janizaries* and their Leaders and the principal Baſha's ſaluted Emperour, and with great applauſe received by the people, who were weary of his Fathers Tyranny. His Name then was *Aly Soliman*; but at his Coronation in 16 6. he changed it into *Mahomet*, partly for

for the greater reverence of his Name, and partly for the great Fortune thereof, and the favour of a Prophesie that a Prince of that Name should be most Victorious against the Christians then any of his Predecessors.

His Mother the *Sultana* a brave woman and who hath given very good Features both of mind and body to the young Emperour took upon her the Regency and tuition of her son and the administration of the Government, where she had busied her self in *Ibrahim's* time, and was none of the least motions of that change which lifted him out of the Throne, for the advancement of her son, the Heir of the Empire.

There had been frequent changes by death, and disgrace of the Prime *Visiers* in the next preceding Reigns: It is a Dignity far greater then our Lord Chancellour, for he commands supreamly both in peace and

and War, at home and abroad, but of such short and uncertain possession, especially of late that the Turks have a Proverb, *The greatest Persons and Officers in that government, are but at best fair statues of Glass.* He that administred this place at the Emperours Assumption, was an old States-man and a person of good success and conduct, and of as good age and experience, and who questionless layd those Noble principles and elements of glory and ambition in this young Monarch, which the Christian world now sadly feels. For from that disreputation, and despicableness of the Turkish power, by reason of those confusions and intestine troubles, which for some years before had besotted, and as was hoped, had emasculated the Policy, Prudence, Valour, and Courage of that Empire; he at the first instant of his Government gave manifest signes of a Mercurial and Martial Disposition,

sition, and with his own active *Genius*, (the example of Princes being the great Engine of worth) soon buoyed up the Spirits of his people to their former pitch of fortitude, and bravery of mind, awakened and restored their lost discipline: and to whet their new fourbished Scimitars, resolved to employ them altogether against the Christians, upon the irreconcilable quarrel of Religion, the great Incentive to Heroical enterprises, especially amongst the Turks, where *zeal always fights half the Battle.*

To this purpose he resolved to prosecute the War against the *Venetians*, which his Father had begun; and though at his first entrance upon it, Fortune seemed to oppose his designs, and severely to exercise his glorious and aspiring mind, with a very great defeat given his Naval Forces by Sea, the greatest ever given them since *Lepanto*-fight, wherein he lost forty

forty eight Gallies, 6 Galiaſſes, 12 Pinnaces and nine Ships, and his Admiral *Baſſa* ſlain in the fight in the Haven of *Foggia*, and this ſucceſs diſabling his command at Sea, he made no more of it then his noble Anceſtor *Selymus* the ſecond, who beaten at *Lepanto*, after his conqueſt of *Cyprus*, ſaid merrily, *Lepanto is but the ſhaving of my beard, Cyprus is the loſs of a limb.*

Venetians Victory over the Turks.

In the year 1654. the *Venetians* obtained another Victory over the *Turks*, having fought them two days together in the *Dardanelles*, the ſtreight of the *Helleſpontick* ſea between *Aſia* and *Europe*, famous for the ſtory of *Leander* and *Hero*, where now the Turks have two Caſtles built, in lieu of *Seſtos* and *Abydos*, made more impregnable very lately by ſome modern Fortification, for better ſecurity againſt the *Venetians*, The Grand Seignior himſelf adviſed the method of it, and was preſent at the beginning,

ing and finishing the work: wh
in he takes much satisfaction.

Turks fleet over-thrown. this Naval encounter no lesse t
6000 *Turks* were slain, and *A*
rath Bassa, Captain Admiral of
Port was mortally wounded,
twenty ships of War and Gall
taken, besides as many sunk
spoiled.

This defeat so incensed
Grand Seignior that the Prin
Vizier (being obnoxious to his
ger and displeasure, for other m
ters, some whereof were noy
to be of treasonable Consequen
against his life) was by a priva
Council ordered to be strangled
and he accordingly was executed
about which time the sparks of th
Conflagration which at this prese
is mastering *Hungary* began to a
pear, for a party of *Turks* attempte
the surprisal of *Vesperin*, a Garriso
of the Emperors, which annoyed
the freedom of their correspon
dence; but their design being dis
covered, they were forced to r
treat

treat with the loss of 900 men, ...to the peace continued in a ...of doubtful and suspicious entertainment by both parties, ...who made slight and mutual incroads into one anothers limits, without any declaration or notice taking of a war, which the Turkish Governours studied to dissemble.

The death of the Grand Visier begat several Factions in the Souldiery and chief Officers, whom he in his life time had tampered with, hoping to make a party for himself, and transfer the Imperial Dignity from the ancient Ottoman family to his own house, an attempt never heard of before in that Government, which hath shew'd the most awful reverence to the majesty of their Prince, beyond all others whatsoever.

The seeds of this treason broke out and appeared two years after in 1656. in the tumults raised by the Janizaries, but abetted by some of

of the Bashaws of his Council a
Intrigue at *Constantinople*, wh
they massacred several of the D
van (the Emperors Council a
Court of Justice) strangled the V
sier Bassa in revenge of his Pred
cessor, forced the Sultana or Em
press, Mother of the Grand Se
nior, who managed her son, a
the administration of Affairs,
fly to the old *Seraglio* for safety
and made search for the Muphte
by whose Consent and Adv
(which the Great Turk always
asks in matters of life and dea
the aforesaid Visier had been put
death, resolving to depose the Gra
Seignior, and set up his Brother.

To this purpose they laid asi
all the former Principal Officers,
secure themselves from the punish
ment of their Rebellion, and place
others in their room, who had en
couraged and prompted the
thereunto: These men mistrustfu
of their violent beginnings, and
dreading more violent ends, for-
bore

bore those desperate actions and Councils which this Revolt at first threatned, intending first to secure themselves, and establish their interest: And thus they applied themselves to the *Sultan*, with deep protestations of their Loyalty and dutiful Intentions, and that the exorbitant abuses and oppressions of his Officers had caused the late Troubles, which they hoped to remove, and restore his Majesty to the affection of the Janisaries, which those Ministers had debauched from him. And to make this appear they proceeded vigorously in carrying on the War against the *Venetians* in *Dalmatia*, and *Candia*, as the most acceptable, and which made them likewise more grateful to the people; so that the *Venetians* to reinforce the places they held in *Candia*, dispatcht away some new Regiments of Volunteers and others, under the command of Prince *Horatio Farnese*, of the House of

Parma

Parma, who did that Republi... good service, in several enter... ses against the Enemy; as did t... General *Zeno* in *Dalmatia*, w... the *Morlacks*, who at the be... ming of the war revolted from ... *Turk*, merited also very exceed... ly, from the said Seignory.

The grand Seignior in the m... while doubtful of these fair sh... and their pretences to him, by ... of his trusty Eunuchs, and at ... advice of his old friends, had ... nuated so far into some of ... principal of the new state... with proffers of his greatest ... vours, setting likewise bef... them the danger of continuing ... forces upon him, for that the ... of *Damascus* was said to be ... his march to *Constantinople*, ... they resolved to save their ... stakes; and by a timely subm... on and discovery, prevent oth... from doing it before them; ... this was almost done as quick... thought, and the news of it ...

publish...

blished sooner then by his so-
mn appearance in *Constantino-*
, who at his return from this
joyful cavalcade, gave order
the strangling of the Ring-
aders of the late defection, some
whom were even those who
ad declared their return to their
bedience: so unpardonable a
rime is Rebellion amongst those
atharous Nations, vvho have no
cripture-Rule and Command
bliging their Allegiance, that
here is no place left for Repen-
ance, in any hopes of mercy or
orgivenes.

In this naked composure of the
ate vvhich had been dismembred
hei cheifest Ministers, it vvas
ot an Act of grace or of choyce
o prefer, but of the greatest
ecessity and care, to find some
worthy and fit Person for the dig-
ity of Visier *Azem*, or Prime
Visier, vvho should be able to un-
dertake this *Corruens Imperium*,
and to sustain, like another *Atlas*,
the

the tottering ruinous Fabrick [illegible] ow
this *overpayzed* greatnes. [illegible] y som

Much consultation among [illegible] This
Grandees themselves there [illegible] xpect
who should be the man Nomi[illegible] eadin
ted by them in this hazard[illegible] our
and variating condition of [illegible] charg
state, to the Grand Signior, wh[illegible] discre
mothers consideration of his [illegible] in th
the publick safey, had pitcht u[illegible] disco
the aforesaid *Bassa* of *Dama*[illegible] mcu
whom not long before he had [illegible] extr
mist out of the Seraglio to th[illegible] parc
command (it being the Custome[illegible] ed u
breed Christian noble Children, [illegible] bis
the number of a hundred, for [illegible] so th
immediate service of the Empe[illegible] the
who according to his favor, or to[illegible] ver
abilities and parts disposes them [illegible] bee
terwards to the best Provinces, [illegible] his
prefers them to the highest dig[illegible] the
ties, and those are called at the [illegible] pr
initiation, *Itchoglans*, and [illegible] th
taught the Rules and Policyes [illegible] de
the Government) as having p[illegible] he
ceived in him some aptitudes to [illegible]
service, in the resemblance [illegible] hi

own diſpoſitions, advantaged by ſome near equality of age.

This prudent perſon beyond the expectation of his years, not exceeding twenty four, courageouſly but modeſtly accepted of the charge, and behaved himſelf ſo diſcreetly, yet confidently therein, that he *allayed and awed* that diſcontented and mutinous humour of the *Janizaries*, partly by extraordinary munificence, and partly by juſt ſeverity: as he gained upon the peoples reſpect by his free and uncorrupted Juſtice, ſo that of all the Miniſters that the *Seraglio* ever bred, or the Government produced, there hath been none exceeded him therein, & his Fortune is highly paramount to them all. *And* this is he who at preſent commands and menageth the victorious Army of theſe Infidels with that fairneſs for which he is univerſally famed.

Yet had he no better luck then his Maſter at his entrance upon the

the Government (in which was installed in *Constantinople* most extraordinary Pomp and lemnity) the first care whereof, to Foraign business was the equ ping and recruiting of the F going to Sea against the *Venetia* who braved the Grand Seigi and the Port (as *Constantinop* called (at the mouth of the D *danelles*, and had continued th a month, on purpose for an E gagement.

Jaha the 26. the Turkish F set sail, consisting of 28 great sh nine Galleasses, 60 Galleys, 30. Mahons, The *Venetian* N had 28 great Ships, 24. Galle besides 7. of Malta, and 7. G asses, who keeping in the Chan the Turk could not pass wi fighting,

There were two Batteries ra on both sides the streight, facilitate the going out of Turkish Fleet, by causing *Venetian* to desert their stati

wh

which nevertheleſſe they would not abandon, but ſtood the ſhot of the Gallies and them, and upon the advance of the Turkiſh Fleet, part of theirs under the command of Captain *Mocceingo*, making more boldly to the ſhore, got aſtern of the whole Navy, and ſo hemmed them in: after a ſharp and tedious encounter, this Armado was wholly overthrown by ſword, fire and water, forty Gallies were taken, with nine Mahones, the twenty eight Ships burnt, the Captain Baſſa only ſaving himſelf with fourteen Gallies. The number of Turks ſlain, was reputed no leſſ: then five thouſand, and four thouſand taken, and as many Chriſtian ſlaves ſet at liberty. The *Venetians* loſt their Captain General *Marcello*, five hundred Mariners and Souldiers, of whom the Malteſs did brave ſervice: In room of *Marcello*, the gallant *Mocenigo* was elected General by the Senate, and a chain worth two thouſand pound beſtowed on him beſides.

A great Fight in the Dardanelles.

In *September*, the ſame yeare the Noble General being recruited, following his ſucceſſe, landed and took the important and ſtrong Iſtand of *Tenedos*, (the Grecian Harbour, when they beſieged *Troy*) and ſoon after took the Iſland of *Lemnos*, after a difficult ſiege, for the Turks eſteemed it as impregnable, and having repaired and provided the Fortreſſe with all neceſſaries for defence, it lying within view of the Enemy, and a great annoyance to their trade and proviſion by Sea departed towards *Scio*, and now the hopes of an accommodation by a Treaty, which was maintained at this time by their Secretary *Bellarini*, were evaporated into the Turks fury, who cauſed the ſaid Secretary to be ſecured and the Treaty to be laid aſide. For theſe loſſes nothing diſcouraged but rather heightned the Grand Signior and Viſier, nor did they give over the deſigne of reducing

Candia,

Candia, which was onely feaſible by ſucceſſe at Sea, as being an Iſland, but *Achmat* breathing nothing but Revenge and Honour, with fierce language, and ſtern looks upbraided the Baſhaws for employing ſuch baſe cowardly fellows, and then cheerfully bad them equip another Fleet, and he would deſigne and appoint the Commanders, whom his own obſervation had recommended to his choice.

In the ſame time the Land ſervice in *Dalmatia* went hotly on, but ſo as it ſhewed the Turks had not totally recovered the uſe of their Armes; and while a greater experience could be gained He thought it not adviſeable to hazard an expedition in perſon, or venture the reputation of his Prime Viſier, in ſo minute an enterpriſe; reſerving that deſigne till he had trayned and accuſtomed his men to that ſervice, to the ſame end keeping his Army in conti-

nual ſervice in *Candia*, though with little effect. For nothing of conſequence was atcheived of either ſide, and thoſe ſmall ſucceſſes that were, were equal and mutual, now the one, and then the other prevailed, as if they bartered and exchanged Victory. For which lazy progreſſe, notwithſtanding, on purpoſe to ſhew his ſeverity againſt ſuch remiſſe, and unactive Commands, though it were hardly poſſible to effect more with the force he had; upon the Iſland, He ſometime after cauſed the Baſſa, Governour thereof, to be put to death, at his return from that Government, the like fate befel the Baſſa of *Boſnia*, for his ſlow and fruitleſſe menage of the war in *Dalmatia* aforeſaid.

The Turks ſeverity & policy.

Another Fleet, as the grand Signior threatened was again rigged, and in *Auguſt* the ſame year defeated in the ſame place by the ſame General, the Emperour himſelf coming

coming to the Caſtles to view the encounter, which was gallantly maintained on both ſides, and the loſſe nothing ſo conſiderable to the Turk; for that he ſet to Sea with a potent Fleet the next moneth the *Venetians* having loſt their General by a caſual lighting of the ſhot of a tire of Cannon from the Iſle of *Scio*, into his magazine of powder, which here blew him up, and other Nobles with him into the air.

With this Fleet the Turk regained the Iſle of *Tenedos*, though with a great ruine to themſelves; for the Venetian Fleet, who had braved and affronted them all this Summer, being gone to take in freſh water, the Turkiſh Fleet took the opportunity, and landed there a great Body of men, who ſtorming it where at firſt repulſed but preparing for a general aſſault the Venetian Gariſon working a Mine under the Fort, diſpoſed the Powder therein, with a Match fitted *The Turks get conqueſt.*

to it; when quitting the place, and getting on ſhip-board, the Turks taking poſſeſſion, were blown with the Fort into the aire. The Venetian Fleet returning, and perceiving what had happened, the Turkish Fleet being at hand, prepared for the encounter, which was again reſolutely perſormed, the Grand Seignior being in view again, and concerned in the regaining of the aforeſaid Iſland; but in fine the Venetians got the Victory, ſinking twenty of the Galleys, and taking four more; the reſt ſheltred themſelves within the *Dardanelles*. So often was that little Republick in one year ſucceſſefully againſt this potent enemy. Beſides that, it hath ſuſtained their whole Naval Force (and their ſtrongeſt efforts by land) for twenty years together, without any conſiderable loſſe, and with very inconſiderable helps and ſupplies from other Chriſtian neighbour Princes. But there is a great deal of difference and odds betwixt an united

united and entire State, whoſe virgin Generoſity had almoſt tired this luſtful Leviathan; and divided Dominions, not onely by diſtances Limits, Laws and Cuſtomes, but Religion alſo, and preſtituted likewiſe to his raviſhing Armes by others intereſts, deſignes and ambition.

After his return from that ſhort Expedition, the Grand Seignior continued at *Conſtantinople*, buſie in reforming his Court, and Officers, and other abuſes in the Seraglio, which by the depravity of the times, and thoſe breaches and corruptions in the State, had prevailed to cuſtome; ſloth, and Epicuriſme, and Pride the mother of Faction, and the ſpecifick direct bane and ruine of this arbitrary Government, were extremely predominant; and corruption by bribery; to which the Turkiſh Miniſters of State are moſt ſtrongly inclined, was never ſo boldly licentious; ſo that the vertues of another *Hercu-*

The Grand Seignior excellent in Government.

les was requisite to purge out these enormities: Yet such was the excellency of this Princes judgement, such his severe government of himself and commands, and punishment of others, and the strict execution of them, that by this he quickly reduced things to the former state, denying himself the ordinary use of those pleasures, for whose excesses his Predecessors are so infamous to Christendome.

This sharp and rigid proceeding with all sorts of persons, especially the Souldiers of his Guard, putting the hard yoak of Discipline upon their necks again, began to grate and gall, and make them to wince against the Government; and therefore a Persian war was concluded: which Kings Ambassadour had his head taken off for making a denunciation thereof at *Constantinople*. But a nearer European quarrel presenting it self, a Truce and Peace was afterwards patcht up betwixt them.

The

The *Swede* proving very ſucceſsful in *Poland* in 1656. and 1657 by taking moſt of the Towns and Cities of that Kingdome, and wanting men at preſent to maintain them, fairly invited *Ragotzi* Prince of *Tranſylvania* to come and take ſhare of the ſpoil, promiſing him a part of the conqueſt for his labour: To the ſame purpoſe *Oliver Cromwel* courted him; and many tranſactions of that nature there paſſed between them. *Ragotzi* no way diſlıking the bargain, and being next neighbour, out of covetouſneſſe and ambition came in with a great Army, and aſſiſted the *Swede* at the ſiege of *Cracovia*, which at laſt was yielded, and put into his hands. The news hereof haſtily alarmed the Turkiſh Court; who reſenting the growing greatneſſe of the *Swede*, and the ill neighbourhood they were like to have from him, if once he could fix and ſettle himſelf in *Poland*; the Grand Seignior commanded *Ragotzi*, as his

Prince Ragotzi enters Poland.

Recalled by the Grand Seignior.

Tributary and Vaſſal, (for, for many years thoſe Princes, like the other of *Wallachia* and *Moldavia*, have received their inveſtiture from the Turk) to abandon his League with the *Swede*, and to return home, reſtoring the *Polander* the places he had taken. *Ragotzi* not daring to refuſe, marched back again; and upon his arrival was met with a Chiaux, commanding him to reſign his Principality to his Couſin *Radzu*, for that he had preſumed without the Grand Seigniors command or licence to invade the King of *Poland*, and make war with a Prince in league and amity with him; and withal, to reſign his Forts, and places of ſtrength. To the firſt he ſeemingly yielded; but the other he would by no means hearken to: and thereupon making uſe of his Forces, reaſſumes his former Title, and proſecuted the Turk with open war: And at the beginning with very good ſucceſs, though his confederate

federate the Prince of *Vallachia* was routed, and 8000 men slain, as he was marching to his assistance; defeating the Turkish Army and Bassa of *Buda* at *Lippa*, 6000 men taken and killed, and the Victory followed thirty leagues; where hearing of the advance of the prime Visier with 8000. he retired in haste; and making opposition about *Alba Julia* to the whole Force of the Turk, was there worsted: a little before which, he had vanquished his competitor *Radus* (and after besieged and taken the Castle wherein he had thought to have secured himself) and put him to death.

Before and after his overthrow, he had importuned the Emperour of *Germany* by many instances at *Vienna*, to undertake the protection of his Countrey, offering to give him caution of what Towns he should please: but the Emperour delaying a timely interposition (yet giving the Turk occasion of a quarrel by under-hand assisting *Ragotzi* with

with ſome men) *Ragotzi* died of his wound (recieved at *Alba Julia*) and with grief at *Waradin*: Which being defended for a while after by Collonel *Gaude* a Scotchman, was yielded upon termes to this prime Viſier, being the immediate earneſt of thoſe preſent conqueſts in *Hungaria*.

The Tranſilvanian Troubles.

In the mean while, *Radut* the competitor of *Ragotzi* being put to death by him as aboveſaid, the prime Viſier named another to the Principality of *Tranſylvania* at the end of the year 1659. a Nobleman by deſcent allied to the former Princes, by name *Michael Apaffi*, (though vulgar errour call him *Abaſſi*) who at the appointment of the Grand Seignior was accepted by the States thereof, when they perceived it was in vain to ſtruggle for *Ragotzi's* Intereſt againſt the whole power of the Sultan, without any aſſiſtance from the Emperour, who in this declenſion of that Princes fortune abandoned the quarrel

quarrel, and left them to themſelves, nor would hearken to any overtures made to him for his protection, upon whatever termes of reſignation or Dominion, and his Envoys publickly declared to the Turk as much, who meaſuring his deſignes by thoſe feares and jealouſies which this punctual ſatisfaction ſignified, was the more incited to a purſuance of thoſe reſolutions, which had been taken up ſometime before at the Port. And by this meanes *Tranſylvania* was quite loſt, and abſoluſely in the power of the Turk, with ſome further advantages gained for his intended invaſion of the adjacent Provinces of *Hungaria* and *Auſtria*. *The Emperour complies with the Turk.*

Leave we that Kingdome for a while which is to be the Doleful and Tragical Concluſion of this Narrative, and retroſpect to the Grand Seigniors Home-affairs, which diverted him from an immediate proſecution of his ſucceſſe in

in Europe; for the Bassa of *Aleppo* (where resides the greatest English Factory) in 1659. broke out into a Rebellion, and threatned a conjunctory with the *Persian*, declaring for Reformation in Government, and Religion, the latter especially, having for better pretence made some new fangled expositions of the Alchoran, more to the humor of the precisier and and rigid zealots of the Mahumetan Religion.

By vertue whereof, and some former discontents which were not yet quite purged out of the Souldiery, who were distributed, and had their possessions in those parts, under his command (for the Grand Signior allows each Horse-man such a proportion of ground, for which he is to be in a readiness to do him service) he had amassed a very considerable Army, several inferiour Bashaws dependants, and retainers to the former Prime Visier, whose quarrel

quarrel they espoused, resorting to him from their respective Governments.

With this power he marched towards *Constantinople*, and came on his way thither as far as *Scutary*, within four miles of that City, and thence sent in his demands, which swelling to that daring presumption, as to require a resignation of the Imperial Title, to a pretended Son of the late Emperor *Morat*, an impostor of his own setting up, such another as *Perkin Warbeck* (to whom he gave all honour, and observances becoming the state of a Sultan,) and in his right and Title encountered and overthrew two distinct Armies of the Grand Seignior, that were in haste dispatcht to obstruct the increase of more adherents, and favourers of his enterprise.

He continued in this posture, like a cloud hovering over *Constantinople*, big with some ruinous storm, till

The Expedition for Asia.

till this successful Prime Visier having amassed his European Forces, passed the *Bosphorus* into *Asia* with fifty thousand men, (more preparing to follow him) being the choice of the Turkish power; and with good speed advanced after the Rebel, who knowing the courage both of the Leader, as having been his Neighbour at *Damasco*, and the Souldiers, after a long consultation with his Council of War, resolved immediately in all humble and frankest manner to submit themselves to the Sultans mercy, dismissing the common Souldiers to shift for themselves; which being done so unexpectedly, the Visier gave notice of it by an expresse, with as much favour to their persons as the case deserved, to the Grand Seignior, who gave them all his pardon, with some extraordinary respects for the Bassa of *Aleppo*; but presently after, when there was no danger of the Rebellion, and

and all things were quieted thereabouts, at the inſtance of ſome Enemies of his at Court, but more truly by reaſon of State, and the policy of the Government, which never pardons that Crime, he and thirty more were ſuddenly ſtrangled, their heads chopt off and ſet upon poles againſt the Emperours Seraglia at *Conſtantinople*. *The Baſſa of Aleppo ſtrangled.*

This treacherous and cruel dealing after pardon given, and ſuch a Loyal Rendition of themſelves, when as they might have hazarded the whole Empire, raiſed in the friends of the deceaſed a thirſt of revenge, having yet their Armes in their hands, and the Souldery as prone to new troubles as they could wiſh them, and hereupon inſtantly enſued another defection, as great altogether as the former, but the authority of Leaders was wanting to manage it to effect. Nevertheleſſe upon the firſt news of it, the

the Grand Seignior resolved to march himself in person to make a final end, and root out the seeds of those commotions, which were so apt upon every occasion to burst forth.

Preparation was made accordingly for a solemne expedition, and the Rebels cursed and devoted by the Priests to destruction, the *Janizaries* and *Spahies* mustred, and upon their march, the Sultana; the Mother of the Emperour appointed Regent in his absence, when news came that all was quieted again, and the chief Authors of the late defection were fled and escaped into *Persia*.

The Emperour being but just in his way, having effected his businesse, thought it adviseable, while the Army was in motion into those parts, to treat with the *Persian*, who doubting he might bend his Forces upon him, was willing to come to agreement, and so a Peace was confirmed between them;

them; At his return to *Conſtantinople*, he was welcomed as if he came from a Triumph, but that which pleaſed him more then the vain glorious pomp of his magnificent Reception, was the news of a Victory obtained by his Forces in *Candia* againſt the *Venetians*, who having employed the Prince *Almeric de Eſte*, of the Houſe of *Modena*, as General for that ſervice, who carried with him ſome Regiments of French, the ſaid Regiments in an expedition into the Country, towards *Candea*, with a deſigne thereupon, were met by the Baſſa, and after a Brave Encounter, and much gallantry on both ſides, were defeated, very few eſcaping back again to their Garriſons. This loſs and the unagreeableneſs of the Climate ſo affected the ſaid Prince, that he ſhortly after dyed there (the grave of many a gallant perſon) that have ſacrificed their lives againſt, and for

for this Infidel) and was brought by Sea back again, to be enterred with his Anceſtors.

The E. of Winchel. Ambaſſador Extraordinary to the Grand Seignior.

At the end of Winter 1660. arrived at the Port, after very bad weather, the right honourable the Earl of *Winchelſea* His Majeſties Ambaſſadour extraordinary, in the place of Sir *Thrmas Bendiſh*, who ſucceeded Sir *Sackvile Crow* in that employment in 1648. to the Grand Seignor. He had Audience in very great State, and as uſual, the day thereof was treated at Dinner in the *Divan*, by the Chief Viſier, and He and His Retinue veſted with rich Turky Habits, out of which it is not lawful to ſee the Emperour, and through the two outermoſt Courts of the *Seralglio*, Conducted into the innermoſt, and thence to a great Hall, leading into his Chamber, the floor whereof was covered with Velvet, embroydered with Pearl, *&c.* the Capitzi Baſſa and his Aſſiſtants, leading him by the Arme

to

to kiſſe his Majeſties ſleeve, as they did ſeveral Gentlemen beſide, that were of his Retinue, but of this an account hath been lately given; but I may not omit that it is certainly reported, the Grand Seignior being highly affected with his Majeſties Reſtitution, ſhould ſay, *That if he were to chuſe his God, or his Religion, he would chuſe the King of Englande.*

All things now ſeemed to be in a ſerene condition, and calm from the late troubles, which had tempeſted this Monarchy: And diſcourſes there were that the Grand Seignior would now at laſt hearken to an accommodation with the ſtate of *Venice*, and conſequently reſtore a free Trade, and commerce to his Dominions, which had been endamaged and ſpoyled by frequent Depræda-tions.

But as deep waters run ſmooth and ſtiller then ſhallow brooks, ſo was it in this ſeeming tranquillity

quillity of affaires, not but perhaps there might be due to the Sacred number of 1660. and the particular glories of his Majesties Restitution, and the fortune of *England*, the same general peace and quiet, which once blest the world in the reign of *Augustus Cæsar* (with reverence to that sacred Miracle) for that the universal Cessation which *France* boasts to have given Christianity, by the late accord with *Spain*, was clearly influenced by his Majesties Native Star, and the necessities of Fate, which attended the prosperous Culmination of his greatnesse, as could be instanced and demonstrated, were it not beyond the purpose of this discourse.

Yet so much concernes it, that the Grand Signior took his deliberate Enterprise upon Christendome, from the very juncture of this peace; (being as understanding and conversant in the Affaires of

of *Europe* as our ſelves) particularly his ancient League with *France*, gave him opportunity of ſuch Intelligence, which he never maintained with the Spaniard, as his neceſſary enemy.

For he knew well, that the ſtate of Chriſtendome could never endure a vacation, nor could be free from the viciſſitudes of intereſt, when ſo many Monarchs at leiſure had opportunity to project their ambition.

Nor was he ignorant of theſe Animoſities which perplexed the late Election of the Emperour at *Frankeford*, nor with what induſtry the French managed their luſt after the Imperial Dignity.

Certain it was that the Armes of that Puiſſant Nation muſt be employed upon another Enemy, whoſe ever ill luck it ſhould be to receive them; and that he knew would be the Houſe of *Auſtria* or ſome other vicine Power, if, which was

was more favourable to his design, he did not amuse all Princes, and then take his best advantage.

These undoubtedly were the encouragements of this his Expedition and violent irruption into *Hungary*, he using the same method of Conquest which his Progenitors had fortunately experienced by occasion of the divisions and security of their Neighbours. And therefore unlookt for, or at least-wise not provided against, while the *German* Emperour stood upon his wrong guard, and dreaded the losse of *Alsatia* (which jealousie likewise armed the adjacent Princes) he like a deluge entred *Hungary*, and auspiciously began the race of his Glories.

Now the better to conceale his designes upon *Europe*, and to colour his aspect upon those parts, he gave order for a removal of his Court to *Adrianople*, pretending the salubrity of the place, and the freer prosecution of

of his pleaſures, and vacation from buſineſs, and the toyl of the Government, leaving the Sultana his Mother, and the Viſier to the care thereof, as he had done before in his expedition into *Aſia*; Hither accordingly he came attended as uſually, with a great Train or Army, but now augmented to an Hoſt, as a guard of his Perſon; ſtill entertaining the Emperors Ambaſſador, with ſhews and flouriſhes of Peace and good Correſpondence, till the Viſier having amaſſed and drawn down the *Aſian* Forces over into *Europe*, while the Europeans were embodying about *Belgrade*, it was playnly manifeſt, what this preparation portended.

Yet the reliques of the late *Tranſilvanian* defection, were ſtill voyced to be the object of this expedition, and to ſettle the other Proviuces of *Moldavia* and *Valachia*, in a perfect ſubjection to the grand Seignior, they for ſome late years

having fluctuated and wavered in their duty towards him, and still ready upon all occasion, or change of their Princes, to break out into open Hostility and disquiet, and disturb the provinces neareſt them, and to take part with any Revolt of others, and help and assist it to a formidable, and very considerable puissance.

The Turks policy at his entrance into Hungary.

But in the mean while they approached and entred the *Hungarian* limits without leave, and enlarged their Quarters into the Towns and Villages belonging to the Emperour, contrary to the Tenour of the former, and yet existing League, which appointed the bounds of their Jurisdiction; nevertheleſs, complying in all things with the *Hungarians*, and paying their Quarters justly, nor taking the leaſt thing from them without satisfaction, which was made Capital by the Prime Vifier, who careſſed the Inhabitants, and treated them very humanely and civilly

civilly upon any addreſs or complaint made to him.

The groſs of this Army, when made up by the Auxiliary *Tartars*, who are hir'd to wait upon his expeditions, forces marching alſo from all parts (even out of *Dalmatia*, where he reſolved to ſtand onely upon the defenſive part, againſt the attempts of the *Venetians*,) amounted in all to near two hundred and fifty thouſand men; diſpoſed of afterwards into ſeveral parts and commands, a Reſolution being taken to commence the War.

The *Hungarians* in the mean while had armed themſelves under the commands of the two Counts *Serinus* and *Forgatz*, whoſe Anceſtors had been terrible to the Turks, and were famous for their martial exploits and atchievements, but ſubjected by the Emperors order to his *Generaliſſimo*. Count *Montecuculi*, which at firſt bred a diſcontent in the *Hungari-*

ans, who have no affection for the *Germans*, nor would ever chearfully engage with them, except out of envy or emulation; and this is and was one of the chief causes of that little opposition and inconsiderable resistance, that hath been made against this present Invasion.

The cause of this misunderstanding hath been very ancient, upon the account of Religion, and much ado there hath been to keep the *Hungarians* in obedience and fealty to the Emperour of *Germany*, as their King and Soveraign, which from being Elective, is now, and hath for many years been made Hereditary; that force upon their Priviledge, Rights and Liberty, interwoven with more violent constraints upon their conscience had caused a very great averseness to this Forrain Government, and a general defection in 1610. and those years; for fuller satisfaction whereof, we must refer the Reader

Reader to the Turkiſh Hiſtory.

Upon the ſame ſcore it was that *Bethlehem Gabor* Prince of *Tranſilvania* entred *Hungary*, ſome few years after, and poſſeſſed himſelf of the Fortreſs of *Newhuſe alias Newhauſel*, the Governour whereof was delivered bound unto him by the Inhabitants, with *Presburg* and other places, and deſigned (having the Regalia in his hands which were depoſited at *Presburg*) to Crown himſelf, with the conſent likewiſe of the States and the People, he being of the ſame Reformed perſwaſion; but the Emperours Succeſſes in *Bohemia* againſt the Prince Elector Palatine (with whom *Bethlehem* was in Confederacy) and the King of *Denmark* alſo ſoon after, made him relinquiſh his deſign, and ſecure himſelf at home, by which means the *Hungarians* were forced to ſubmit, but yet ſo that they have always had a hankering and ready proneneſs to any alteration, and a grudging at, and indiſ-

indisposition to the House of *Austria*, whose Prerogative they have in all their Assemblies highly disputed and debated.

And as a further incentive and reason to this reluctancy, may be added, the general fair and civil usuage in point of religion & taxes, which the *Turks* every where observes in those places of the same Kingdome (which are far the better half thereof) that are in and under his subjection and dominion; not intently and prudently considering, that that forbearance and lenity is meerly a temporary bait and lure to debauch them from their duty to a Christian Prince. For he that will but reflect on the miserable and calamitous condition of the *Greeks* and other Provinces which have been long subdued, and have no dependance and vicinity to Christendom, but are swallowed up in a total Conquest; is sufficiently warned against those insinuating treacherous kindnesses, and

The Austrians cujoled.

and popular captations, which will certainly end in most unsufferable slavery and bondage, even to the snatching away their children, and enhansing the Tax of Money to the tribute of life, upon their Mahumetanized Posterity, carryed every year for the Grand Siegniors service to *Constantinople*, and there employed and educated in his *Seraglia*.

But to return, these misunderstandings betwixt them, and the rumour of the *French* designe, either upon *Alsatia*, in *Germany*, or *Italy*, to the amusing all the Princes thereof, and causing them to stand upon their own guards, which remov'd the fear of their supply or ayding of the Emperour, put the Turk upon present Action, part of which Army advancing upon the Enterprize, were adventurously, and inconsiderately engaged by Count *Forgats*, who with a party of six or seven thousand *Germans* and

Count Forgatz unhappy engagement.

Hungarians together, was appointed to attend their motion, and observe which way they steered, and to be ready to put relief and succour into what places soever the Infidels should attaque. The Count and his men indeed behaved themselves very gallantly, but their number was far inferior to the multitudes that pressed upon him, whereupon ensued a total Rout of his party, most of whom were cut in pieces, the rest hardly escaping to the body of the Army, and Count *Forgats* himself into *Newhausel*, being the neareſt the place of his defeat.

The occasion of his so sudden Engagement, was to dispossess the Turk of a Bridge they had laid upon *Danubius*, having put 3000 men over to secure it, but the pouring in of multitudes upon them occasioned their discomfeiture. *Forgats* was highly questioned for this rashness, because of the slain there were 400. Gentlemen, and of the

the Priſoners 800. had their heads cut of, in the preſence of the Emperours Ambaſſador, which were afterwards ſent to *Conſtantinople*, as an evidence of their Victory..

Upon the news hereof, General *Montecuculi* ſuſpecting the ſiege of the aforeſaid *Newhauſel*, had clapt in a ſupply of a thouſand *Germans*, with Proviſion and Ammunition proportionable. This Town is of a late ſtanding, as its name imports, being built for a Frontier, upon a convenient level in a moraſs, the River *Nintre* gliding within a ſtone caſt of the wall: and within 8. miles of the River *Waegh*; It is a modern and very regular Fortification, conſiſting of ſix great Baſtions or Bulworks, with Flankers, well ſtored with Cannon; the Town having but two Gates, the upper and the lower; There is in it a very large Market place, wherein is a place built at one corner

to lodge the Garriſon Souldiers and their Arms, being moſt of them *Germans*, who conſide not in the *Hungarians*; but upon this neceſſity they were mixed together.

The Turk beſieged Newhauſel.

The Turk comming before the Town, paſſed his Army over the *Nitre*, by a bridge layd thereupon, a little below the lower gate, (where the River is neareſt the Town) out of reach of the Cannon, and entrenched upon the beginning of *Auguſt* this year, and begirt it round, and made his approaches, by thundring day and night from two great Batteries, on which were mounted a hundred Cannon, ſo that the ſhots he made were numberleſs. By which fury he battered almoſt all the Houſes and Churches of the Town down into Rubbiſh, but made no conſiderable Breach, which he might attempt. Notwithſtanding, the Prime Viſier, being reſolved to carry the Town, one way or other

other, concluded on an Assault, *Septemb.* 14. before break of day, and brought Scaling-Ladders, Faggots, and other Necessaries to fill up the Trenches, but was so gallantly and stoutly received by the Defendants, that he was forced to sound a Retreat, having lost 8000. men at a Breakfast, and the Trenches filled with Carkasses of the slain. They began their fierce onslaught with the chearful noyse of *Alla*, *Alla*, but ended it very silently and heavily; Notwithstanding, the Visier continued his Resolution of gaining the place, or perishing before it; having promised the Grand Seignior to Conquer and take four principal places, on forfeiture of his Head, but before I proceed further, it will be requisite to give you a Copy of the Summons, to the Governour of this Place.

The Turks beaten off again.

The

I That through the Grace of God, and through the Miracles of our Prophet, who is a Son of both VVorlds, and by whom there is happiness and glory, I that am the first of the Council, and General of the most mighty Emperour of the Turks, That is the King of all Kings upon Earth: To you Adam Forgats, that are the Chief among the Nobility of Hungary, do make known, that through the Command of my Gratious Lord, I am come with his Forces before Newhausel, to reduce it to his obedience; wherefore if you shall deliver up the Place to us, you shall have liberty to march out with what belongs to you from the Highest to the

the Lowest, and to what Place you please, and he that will rather stay, shall keep his Goods and Estate; but if you will not yeild, we will take it by force, and every man of ye from the Highest to the Lowest shall be put to the Sword. If the Hungarians *did but know the good intentions of the Mighty Emperour, they and their Children would blest God for them.* Peace be to the Obedient.

In the Interim, to revenge himself of the affront, he received before the Town, he divided his Army into three parts, one part whereof was ordered to march into *Moravia*, and *Austria*, and front the Emperours Forces, and the other into *Silesia*, while he con-

continued the Seige, which said Armies passing over the River *Waegh*, made most terrible Havock, spoyling and burning thirty miles together. They passed the said River the 21. of *August*, but were forced back againe with loss, yet the day following they came on with 30000. and after some opposition gained the pass of the River, 200. Dragoons being slain in defence of the passage, and put the Imperial Forces to a retreat towards *presburg*. After those came a body of 20000. *Tartars*, who took in several walled towns, which they burnt to ashes, with all the adjacent villages, possessing themselvs of the narrow passages between the Hills, and massacring many thousands of people, putting others in chains, and in fine overbearing all in his way without resistance; At the same time, the pass of *Jalunca* was attempted, the onely entrance into *Silesia*, but they were forced to retreat, *re infecta*.

The Tartars make an irruption into Moravia.

Lamentable

Lamentable was now the condition of those poor Christians, who were exposed to those outrages, and could not prevent the suddenness of the danger, there being no Armies nor places at hand, wherein, or to which they might have recourse for safety. The *Austrians* onely by the benefit of the Garrisons had opportunity to secure, and to put themselves into a posture of defence by raising every fifth man to bear Arms against this furious and desolating Enemy.

Count Serini into the Turks Country.

But to requite the incursion of these barbarous *Tartars*, the Counts of *Serini* and *Budiani* carried the like ravagement and ruine into the Turkish Provinces, where they spared nothing they could destroy, and left as little of what they could carry away with them, and so revenged in part, having also defeated and slain a party of 3000. Turks, and taken a convoy of 300000. *Rix Dollers*, and other provisions designed

signed for the League of *Newhaufel*, with good speed returned to the *German* General; having notice that the other body of *Tartars* was advancing to joyn with the *Wallachians*, and *Moldavians*, and that they were already come as far as *Clauſenburg*, and to the gates of *Zachmar*, (where the *Huſſars* on the 29. of *Auguſt* had ſallied out and killed divers of them;) preventing alſo thereby the danger of being intercepted by forces from *Newhauſel*.

The Emperour of *Germany* himſelf, at the terror of this inroad, left his City of *Vienna* (now filled with the Country people, who flockt thither for refuge, and made ſad Relations of their ruins) to *Lintz* another City in *Auſtria*, and thence by his Agents and Expreſſes gave notice to the Princes of the Empire of the preſent danger, deſiring them to afford him ſome ſudden Supplies, as he did the ſame to the King of *Poland* and

the

the States of *Venice* (now respited and breathing after a tedious continuance of Warr, which was devolved upon other Territories) but nothing of sudden resolution was to be expected from either of these States, and the rest were too remote and at present unconcerned.

It was rumoured indeed that the *Muscovite* had proffered his assistance, in case of an accord to be made betwixt him and the *Polander*, but there were never any effects thereof, and the like report there was that the Duke of *Brandenburgh* would accept of the supream Command of the United Armies of the Empire, and that *France* offered their aid likewise upon certain conditions and Articles, but none of all these overtures produced any such thing, by reason of the Jealousies yet reigning between them; though Christendom was never in such jeopardy; and in the mean while for

for satisfaction of the *Hungarians*, and to keep them in their fidelity, which this storm had shaken, Count *Serini* was declared the Emperours Generalissimo of them.

This ruinous devastation can hardly be represented by any pen, or pencil, but from its neerest resemblance of Doomsday; the fire flaming for twenty miles in view, and laying the Country in a heap of ashes, and the *Tartars* like so many Devils haling and dragging their Captives, and chaining them together, with such crys and ejulations, as if humanity were damned and Nature had expired, amidst a numberless invention of tortures.

This same mercileſs Crew having destroyed all things, returned with celerity to *Weissemberg*, there to dispose of their prey, and to be ready to assist the siege of *Newhausel*, while in their absence the Counts *Susa* and *Sporck* were throwing down trees, and cutting up

up Ditches, and making deep Trenches to impede their further advance, for they had not men or arms to oppoſe againſt this Torrent.

And ſo we are returned alſo to the ſiege of *Newhauſel*, where the *Turk* having endeavoured to fill the Trenches, and knowing that the ſeaſon would not ſuffer him to continue his Leagure, attempted another ſtorm, which continued off and on *Auguſt* 28. and 29. with very conſiderable loſs, though he now made a Breach, but the Trenches proved too wide and too deep many men periſhing in them, with little danger to the Defendants. *Another ſtorm.*

On *Septemb.* 9. having caſt great Moles of earth, and other implements into the Graft, he ſtormed again, beginning in the duſk of the evening, and continuing it again till midnight, when he made ſuch a fierce ſcalado (the Baſſa's themſelvs in perſon leading on their own men on peril of their own heads if their men

men did not valiantly) and was in hopes of carrying the Town, so the buſineſs was come to hand-blows upon the top of the Rampire, and ſome of the Turkiſh Enſign; were advanced thereupon, which nevertheleſs by the ſpeedy and gallant ſuccour of the Reſerve and redoubled courage of the Defendants, were wreſted from the Infidels after their utmoſt endeavours and efforts to have maintained their atchievment, and after the ſlaughter of 500 of the beſieged, and the unrevenged fall of 9 ſome ſay 10000 of their fellows, which they left behind them; upon which carnage was grounded that rumour of the peſt raging in that Army by reaſon of that noiſom ſtench the dead bodies raiſed in the Camp.

This tryal of one anothers reſolution, and utmoſt Eſſay of Force proved the Criſis of eithers Fortune; the *Turks* appay'd and taken off their mettal, had no mind to make another venture, nor the Baſſa

to

to command it, for fear left that obſtinacy of his honour ſhould hatard that and his life together to the Grand Seignior, nevertheleſs he thought good to continue the ſiege, and his preparations for another aſſault, and threaten it hourly, hoping he had given the Defendants the like qualm upon their ſpirits, which with a little hard duty, and new offers and advantages upon a ſurrender, would work them to a compliance; and this took its deſired effect, for the *Hungarians* being no way aſſured of relief, and certain of good conditions, and having their Eſtates, dwellings and families concerned, reſolvd not to hatard another ſtorm, but to admit of a Treaty contrary to the opinion and reſolution of the *Germans*; which Treaty produced an accord and ſurrender upon very honorable Articles, the Garriſon and Inhabitants, if willing, to march out with *Colours flying, Drums beating, Match lighted, and Bullet in their mouth, with*

with Bag and Baggage, and to be conveyed to Comora three miles off. Those that stood to have indemnity, protection, and liberty of conscience.

Newhausel yeilded.

Hereupon there marched out 3500. found men, & 500. wounded, with four pieces of Canon, most of them *Germans*, having a Convoy of 10000. Turks, who civilly and fairly conducted them to the aforesaid Garrison, and returned to *Newhausel*, where the Prime Visier had out of a pretended generous sense of the *Hungarians* valour given every man of them thirty Duckets, as a reward thereof: in lieu and value of which sum, he found there a 100. brass peices of Ordinance, and ammunition proportionable, with 3000. Fats of *Hungarian* Wine, the use whereof being prohibited the Turks, was converted into money, and supplyed and countervailed his liberal magnificence.

The Army thus freed from this difficult peice of service, the same flying

lying parties were commanded to make new inroads into *Austria*, *Moravia*, and *Silesia*, while the Prime Visier designed upon *Presburg*, the Capital and regal City of that Kingdom, as aforesaid, and the imperial Army not able to make any Head yet against them, continued, passing and repassing the *Danow* thereabouts, and a General Council of war being called, Count *Serini* newly made *Generalissimo*, Prince *Gonzaga*, *Montecuculi*, counts *Kathal*, and *Palsi* being present, it was concluded to retreat before the Enemy, and to put in Count *Strozzi* a famous Souldier, with a supply, as Governour of the place, whether the Turk directed his March, but being at liberty, and facing all the circumjacent Garrisons of his attaque, he more imperiously summoned them all together, the dreadful event whereof, must be ritted to a further discourse.

The

The other two divisions of the Army entred *Moravia*, and *Silesia*, and gained the strong Pass and Key of *Jalunecka*, putting the Imperialists to flight, with some execution, but made not that havock as before, having Commandment from the Prime Visier, to offer all friendly and fair terms in the Grand Seigniors name, if they would submit to his protection, the chief of those Terms were, *Liberty of Conscience*, and *free Exercise of all Religions*, *no Taxes or Tribute to be paid for six years, and then but five Shillings upon every House, per annum*; with security of their Laws, rights, Claim, Titles, and Propriety, by which he is in all probability like to gain submission and obedience from, and to establish and fix his footing he hath got already in, those Provinces, which he hath once again invaded.

And thus far of their History, now I shall speak of their Customs and Manners.

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Turkiſh EMPIRE.

THe Fabricks of their Churches are ſufficiently large and ſumptuous, and called by the name of *Meſchites*: in which I never could perceive any ſort of fancies or imageries *Of their Oratories.*

geries (for Idolatry is held by them the worſt of abominations) but onely theſe, or one of theſe inſcriptions following, in the Arabick Language, *There is no God but one, and* Mahomet *his Prophet*; or, *One Creator and Prophets equal*: or, *None is ſtrong as God.* Then there is ſeen a great abundance of burning Lamps, the whole Church whited, the Pavement covered with Mattreſſes, and on them the Ornaments of Tapeſtries. Neer the Church, is erected a Tower of great height, to the top whereof the Prieſt aſcends before the time of Prayers, and with a loud voice, his ears ſtopped with his fingers, he thriee proclaims theſe words; *God, True, One:* which Clamour or Outcry (for they have no Bells) being heard, the Nobility, and all unbuſied perſons, repair to Church, as bound to that devotion. Afterwards the ſaid Prieſt deſcending, prays with them; (and then they turn their faces towards *Mecha:*) And this he is tyed to do by his Office, five times day and night. But whoſoever

ever cometh to theſe Prayers, muſt waſh his hands, his feet and privities, and his head thrice ſprinkled with water: and theſe words pronounced, *Glory to my God*; Then, their ſhooes put off, and left at the Church-door, they enter in, ſome bare-footed, others having new ſhooes or ſocks, and ſo tenderly touch the ground. Women come not into Churches, as being not excis'd, and for fear of diſturbing mens devotions, but meet apart in ſevered places, altogether ſhut off from eyes and ears of men; and more ſeldome frequent their Churches, except in time of Paſſover, or Eaſter, and on Fridays; which days from *Mahomet*'s Traditions, for diſtinction and imitation, they almoſt reſpect as much as Jews their Sabbaths, or Chriſtians the Lords day. They pray from nine a clock at night till twelve: and in their praying, their bodies are ever in great motion and agitation; wherewith they marvelouſly afflict themſelves with loud cryings and fierce ejaculations; ſo as oftentimes,

their ſtrengths and ſpirits failing, they ſink unto the ground; and if it happen, any of them conceive her ſelf with childe, ſhe then aſſures her ſelf that pregnancy proceeds from the favour of the Holy Spirit; and when delivered, the Infants born are called, *Sons, or Souls of the Holy Ghoſt*. This hath been related to me from their hand-maids; for I, nor ever any man elſe were preſent at that ſpectacle. At mens devotions I have been often preſent with my Maſter; whoſe cuſtomes are in manner following: in their prayers they ne'er take off (their Turbants) coverings of their heads, but with the tops of their fingers gently touch them, in token of taking them off; they fall upon their knees and often kiſs the ground: they hold it for great wickedneſs, to have a Chriſtian preſent at their myſteries; for they believe their Churches (as they ſay) to be polluted by men unwaſhed; and that Chriſtians uſe not ſuch Lavatories. Every Church in *Turky* hath a peculiar place for Baths and waſh-

waſhings, with lodgings for a Prieſt. Now here the Prieſt aſcends his Pulpit (reads a piece of the *Alcoran*, and ſometimes expounds it) and there preaches about two hours; his Sermon ended, two boys come up to him, who pronounce their prayers ſinging with reſponſals; which Songs being ended, the Prieſt with the whole People in a low voice, beating upon their ſides, repeat theſe words, *There is but one God*; which for the ſpace of half an hour they do, and ſo depart. But this manner of prayers and ceremonies of preaching and ſinging, are not done every day, unleſs in time of Lent, Feſtivals, ſome Sundays; and moſt obſerve the Fridays for religious worſhip.

They keep their Lent by faſting one Moneth and one Week every Year; but not always the ſame: for if this Year they faſt out *January*, the next they faſt out *February*, and keep on that courſe; ſo as in twelve Years ſpace, they dedicate to God (in lieu of tenths) one Year and twelve Weeks. Travellers and ſick *of their Lent.*

Persons are excused from present fastings; but are injoyned to supply it, by fasting so many days at other times. When they fast, all that Day they taste nothing, not so much as Bread or Water; then the Stars appearing, it is lawful for them to eat of all things which are not strangled, or Hoggs-flesh, which they esteem as Carrion, most unclean. Their Lent being past, they observe *Easter* for three days, with great solemnity, anoynting the Nails of their Feet and Fingers with an Oyl which they call *Chna*, which makes those Nails to shine like Gold; and with the same, they sometimes stain or colour the Hoofs and Tails of Horses. This Tincture holds very long, and can hardly be wip'd away: so as until new Nails thrust out the old, they still retain that dye; but Nails of the Hand, by frequent washing, abate in time. Women do not onely anoynt the Nails, but their whole Hands and Feet also with that Oyl.

They

They Circumciſe not on the eighth day as the *Jews* do, but when the new-born arrive at the age of ſeven or eight years, and be of perfect ſpeech: the myſtery whereof, is from the words of confeſſion required before Circumciſion, which are ſome of thoſe ſentences aforementioned in their Churches, which they repeat, and give aſſent thereto, by holding up the Thumb of the Right-hand. The Youth is not for this myſtery brought unto their Church, but is Circumciſed in his Parents Houſe. I have been often preſent at this ſolemnity, which is performed in manner following: firſt, the friends are all invited to a feaſt, ſufficiently furniſhed with all ſorts of delicate fleſh, lawful for them to eat; and almoſt every where, eſpecially amongſt the wealthier ſort, an Ox is killed, bowelled and flayed; in the body whereof, they include a Sheep; and in that Sheep, a Hen; and in her, an Egge; all which are entirely roaſted together, for the ſolemnity and ſplendor *Of their Circumciſion.*

of that day. Then in their Feast and time of Supper, the Boy that is to be circumcised, is brought to a Physitian skillful in that Art, who fixing between a pair of pinchers the fore-skin of his privie Member, to prevent all fear in the Boy, he telleth him that the next day he will Circumcise him, and so departs; but presently feigning to have omitted something appertaining to this preparation, on a sudden he cutteth off the fore-skin, applying thereunto a little salt and bombace; and then he is called a *Musselman*, that is, one circumcised. Yet their Names are given the day of their Nativity, not Circumcision. After continuance of this Feast for three days, the Boy with great pompe and solemnity is accompanied to the Bathes; and being returned to his House, he is brought before the Guests, and by them presented with gifts prepared for him; some give Silver, Silken Vestments; some Silver Cups; others, Money, and sometimes Horse. Women present him likewise, some with

with Shirts, Handkerchers, and ſuch like, according to the ſeveral pleaſures and abilities of the Gueſts. Women are not circumciſed, onely they confeſs the aforeſaid words, and ſo made *Muſſelmen*. And if any Chriſtian voluntarily confeſs a Faith in *Mahomet*, and ſuffers Circumciſion, (which often happens by the heavy yoke and burthen of their Tribute) this Man is led through all the Streets and open places of the City, to the great joy and honour of the people, with acclamations and ringing of Bells: him alſo they preſent with gifts, and after free him from all Tribute. For covetouſneſs of this profit, many *Greeks* and *Albanes* become circumciſed. But if any be forced thereto, as he that ſhall ſtrike or otherwiſe diſgrace a *Muſſelman*, or blaſpheme *Mahomet*, (as it befel a certain *Grecian Biſhop* which I did ſee) that man is circumcied, and hath nothing preſented to him yet ſhall be freed from Tribute, as others circumciſed.

Of their Priests.

Their great Mufty (as the Pope among Catholicks) cannot erre, and is the higheſt Miniſter of all Religions and Lay Perſons: an Officer of great power and truſt: his concluſions and ſentences in State and Church-affairs, are irrevocable; and his perſon held in moſt eſteem and reverence next the Emperour: his habit moſt in green, being *Mahomet*'s colour. There is ſmall difference between their other Prieſts and Lay-men, nor much from the Governours of Ceremonies (ſuch as our *Biſhops* are) neither is much learning required from them: it is ſufficient, if they can read the *ALCORAN* and *MUSSAPH*; yet they that can interpret on the Text, are eſteemed moſt learned, becauſe the Traditions of *Mahomet* are written in the *Arabick*, not vulgar *Turkiſh* Character; and they hold it for moſt deteſtable, to have them interpreted in the vulgar Language. Theſe Prieſts and Governours are elected by the People; but their rewards and ſtipends for their labours, are

are paid by the King. They have Wives, and Habits like Seculars: and if their ſtipends be not ſufficient to maintain the number of their Children, they otherwiſe ſupply themſelves by Handicrafts and Trades, or what elſe befits a free-man; as teaching Schools, tranſcribing Books, *&c.* I ne'er could ſee amongſt them any Printers; but Paper is there very well made. Some make profit one way, ſome another, as Taylors, Shooe-makers, *&c.*

They have likewiſe Monks of ſeveral Orders; but chiefly of theſe three: the firſt have no propriety in any thing; they go almoſt wholly naked, ſaving their privities covered with a Sheep's skin, and in cold weather they uſe the like to cover their backs; their ſides, their feet and hands are never covered. They beg alms as well of Chriſtians as Turks; and, *For God's ſake.* Theſe Monks having eaten an Herb called *Maſlach*, are poſſeſt with a kinde of fury and madneſs; they cut and wound their breſts croſs and overthwart, and *Of their Monks.*

and ſo their arms, diſſembling all trouble or pain; then clap on their heads, hands and breſts, the ſponge or muſhrooms of old Trees light burning, and not remove them till they are reduced to aſhes. Another Order I have ſeen, who go with their privy part bor'd thorow, and a Ring included therein of the weight of three pound; and this to preſerve chaſtity. The third Order is rarely ſeen abroad; but remain both day and night in Churches, where within ſome little Angles they have ſmall Cabins, no ſhooes, veſtments, or coverings of the head, wearing nothing but one ſhirt: their exerciſe is faſting and prayers, that God would reveal things future to them. With this ſort of Monks, the King of Turks uſually conſults, when he intends a motion on expedition to War.

Their reverence to Mahomet's Traditions. They give ſo much reſpect to *Mahomets* Traditions and Statutes, that, not onely they never blaſpheme GOD or his Prophet; (which amongſt us ſometimes happens) but if

if they finde the leaſt leaf or ſcrowl thereof, lying on the ground, they take it up and often kiſs it, and place it on ſome ſhelves or chinks of walls; affirming it a ſin, to ſuffer that wherein the Name of God, and Laws of *Mahomet* are written, to be trodden under foot. And no man dares to ſell the *Alcoran*, and other writings of their Law, to any Chriſtian, or any other differing in Religion or Faith with them, leſt they ſhould be trodden on, or touched with unclean hands: and whoſoever ſhould ſo do, is ſeverely puniſhed. And in this regard they may be ſtiled far more reverent then Chriſtians.

They have places for Inſtruction, and Teachers both of Men and Women: in ſeveral Towns, Men, the Boys; and Women, the Girls: ſome teach Aſtronomy, Phyſick; and ſome, the Art of Poetry; which when they do, they ſpeak out with loud voice; and moving their hands unto their ſides, they pronounce their meanings. They underſtand *Of their Schools.*

no

no artificial Musick; but frame Verses to certain Rules, which consist of eleven syllables. The hotness of the Clymate, and often sicknesses, makes most inclined to Physick, wherein they have some small knowledge. They learn Astronomy, to be thought able to tell fortunes. Printing is supplied by a number of writing Priests: and perhaps neglected (as all learning is) to maintain the peoples ignorance, and keep them off from search into the gross absurdities of their constrained Religion.

Of Marriages. They marry without Vowes or Oathes, take Wives without portions, and for the most part buy them; contrary to the Roman custome, where the Son-in-law was bought with Money to take a Daughter. This married Woman carries nothing with her for use or ornament, which she is not forced to redeem or purchase from her Parents. Evil manners or sterility, are causes of Divorces: for which there is a peculiar Judge. They permit their bond-

bond-men or purchased servants to marry; but the issue of them are all born slaves. The *Alcoran* perswadeth marriage, as pleasing God and Man; and it allows plurality of Wives and Concubines, as many as a Man pleaseth. The Turk amongst his (whereof he hath above five hundred in his Seraglio's) nameth her for his Wife or Sultana, by whom he hath his first-begotten Son. All their Wives are used with equality of respect, in diet, cloaths, returns, and what concerns them; and are most obedient to their Husbands. They nurse their own Children, and bear them on their Shoulders, not in their Arms: no men, but Eunuchs, are suffered to be with them, not their own Sons, if above twelve years of age: they never go abroad, but accompanied with onely Women.

Of Travel.

Pilgrims of several Nations travel to visit holy places, which the Turk possesseth; as *Mecha* and *Medinum*, (as Christians, *Jerusalem*) where they say *Mahomet* was buried: but this is done as well for gain and pro-

profit, as for devotion or Religions ſake. And there having ſeen a Gilded Shoo hanging from the roof of the Church, and bought ſuch fine linen and cloath as they pleaſe, they return home with great advantage; ſome carrying about the ſtreets, water, from thence, in glaſſes, for devotions ſake, and freely give it to any that are thirſty; others, do the like for profit. And if any one of them happen to die in this Pilgrimage; by what occaſion ſoever, although he ne'er arrive neer *Mecha*, yet he hath the eſtimation, and ſhall be placed in the rank of Pilgrims.

Miracles done by Mahomet at Mecha, which, they ſay, be ſtill do here the firſt times.

I know not whether I ſhould call them Miracles, or rather Monſtrous Toys, written in their Book called *Mehemidine*, wherein they are perſwaded, that when *Mecha* was a building, GOD, by the prayers of *Mahomet*, commanded divers mountains to bring their ſtone to the Fabrick of that Church, every Hill his tenth: and when divers Mountains had brought their portions,

and

nd *Mecha* built and perfectly compleated, a certain Hill called *Arafhat*, and some other more remote, coming thither with their tenths somewhat too late, and finding *Mecha* built, and no use of their stones, they begun most bitterly to weep; which when *Mahomet* perceived Hills so distressed, and understood the cause, he said unto them, *Be of good cheer, weep not, but store your stuff up in a place which I shall shew you; and whosoever shall not pray upon your stones, his pilgrimage shall be unprofitable and unaccepted.* And after so doing, *Mahomet* struck the stones with his foot, and there issued out Water, not useful to drink; and imposed a name, and called it, *A Water of Purification*, whereof every Pilgrim carrieth at his return, some portions thereof in vessels; and whenever any die, the vestures wherewith the body is to be covered, are sprinkled with this water, for remission of their sins. And they further affirm, That no man can come to *Mecha*, whose visit is not known

known to *Mahomet*, who reveals the persons to the Keepers there (all Eunuchs:) and if a Pilgrim come, a Raviſher, or wicked Man, a Chriſtian, or any of Religion different from theirs; theſe ſaid Keepers forbid him entrance into *Mecha*. But the body of *Mahomet* is not there, as ſome affirm, but onely an imaginary form in the Wall of the Church, expreſſing the lineament of a body, which is often kiſſed; and ſo they return home again. Such lying follies, for miracles, theſe Infidels are poſſeſſed with, concerning *Mahomet*; and divers others, ſo ridiculous, as I omit for modeſties ſake: yet muſt adviſe the Reader, if he pleaſe, to interrogate any Turk therein, and he will finde I have ſpoke nothing but meer Truth.

Of their Alms. The *Alcoran* obligeth men to Alms, as meritorious, and much pleaſing God; and ſaith, *The contrary comes from the Devil.* They have Hoſpitals for poor travellers, built by the Wills and Legacies of their Kings

Kings; where they have meat in different manners: ſome allow Rice with fleſh, others prepare Wheat-bread, and water to drink; but for reſt or Lodgings, there is no place allowed: yet there are ſome few publick receptacles, where they are received without charge, or other bedding then ſtraw or hay; but they repoſe under a good roof.

Their Offerings or Oblations are for the moſt part upon promiſe or vows, in ſickneſſes or other dangers; and then they kill an Ox or a Sheep, according to their abilities, and promiſe to ſacrifice it in ſome certain place. This Offering is not burnt, or placed on an Altar, after the cuſtome of the *Jews*; but the Beaſt being killed, the skin, head and feet, and a fourth part of the fleſh, is given to the Prieſt; another part, to the poor; a third, to neighbours; and the remainder they keep for themſelves and friends to rejoyce withal. Neither are they tied to perform theſe vows, unleſs they eſcape the diſeaſe or danger for which they

Of their Sacrifice.

they intended them: all things with them being conditional; *I give you, if you give me.* And the like is observed by the *Greeks*, *Armenians*, and other Asiatick people, even of the Christian Faith.

Of their Wills and Legacies.

If any of their Musselmen make a Will, their Legacies are given before Friends or Neighbours; and they are commonly for cutting Water-courses, for conveying Springs from some remote places, to Hospitals, Churches, or dry habitations; and that for Pietie sake, and their souls benefit. Others give money to free bond-men out of thraldome. But Women for the most (as most superstitious) bequeath their gifts to Souldiers, for a certain slaughter of Christians, which they conceive to be greatly beneficial for their souls. The Legacies of their Kings are for the building of Hospitals, Churches; and so likewise are those of eminent and great personages.

Ceremonies of the Dead.

When any of their Musselmen die, men take the Funeral-care of men, and women of women. They wash the

the departed body very clean, and wrap it in fine linen; then they carry it out of Town, into ſome remote place, (for they hold it ſinful to bury in their Churches.) Firſt, Friends of the deceaſed and Prieſts meet and go in progreſs, certain Monks bearing Wax-candles; then follow ſome of their Prieſts ſinging till they come to the Grave, ſhaking their heads, and often turning round, fall down with giddineſs, as in a trance. The better ſort have their Graves lined with Boards at bottom and at ſides, and covered with Boards, on which they throw the Earth, and ſtrow ſometimes the ſeeds of Flowers thereon. Great men and Baſſa's have peculiar Chappels for themſelves and Kindred. The poor are buried by highways, or in open fields. If the deceaſed be of poor ability, there is then money gathered for ſatisfaction of labour for thoſe religious men, which is offered in the ſtreets.

Of the edifice of a Sepulchre, called Tulbe.

Over this ſtately Tomb, (being Prince-like) there is erected a goodly Temple, wherein their Kings are buried

buried in the City with great magnificence. Both rich and meaner have an Altar built of such an heigheth, as Beasts cannot annoy or pollute it with any foulness: thither with lamentations and weepings they often return; and spread upon the monument sacrifices of meats, bread, flesh, cheese, egges, milk. This Solemnity or Funeral-supper continues for nine days after the parties burial, (according to the Heathen manner) for the soul of the departed: and it is left to be eaten by the Poor, by Ants, or Fowls of the Air. They say, *It equally pleaseth God, to give Alms to Beasts that want, as men, when they are given for Gods sake.* I have seen many buy Birds in cages at good value, onely to set them at liberty, and see them flye away; others, throw Bread into Rivers for Fishes, and that for the love of God, saying, That *such charity towards the needy, doth obtain a great reward from Heaven.*

Concerning War. The Turks have all one Emperour or King, of the Race of *Ottomans*;

...an; who hath next to himself in ...uthority two Sangiachs or Vice-...oys, chief Governors, th' one of *Europe*, th' other of *Asia*; and these ...ave under them Lieutenants of lesser quality, who command the ordinary Souldiery; and if they fail, being call'd to any expedition, are presently punished with death. He hath others always following him; as Councellors, Guardians of his body, ever neer him; Chamberlains, Chancellors, and Exactors of Tribute, for monies and young people; with certain numbers of light-horse, Messengers, and divers others that continually follow the Court. His greatest strength is in his Slaves; Children (for the most part) torn from Christian Parents, with Tribute-children bred and educated in several Seraglio's, Captives taken in War, and Renegado's. Of these, some are trained up, and serve on horse; who have a double stipend to the Foot, and always ready at command, in stables keeping four hundred horse together. The great body

body of Foot-Souldiery are the Janizaries, all commanded by a Chief, called their *Aga*, a person of mighty trust, and like importance; who hath under him divers inferiour Commanders, and have Seraglio's apart. Of these, and Auxiliary Forces, the Turk can draw three hundred thousand to the Field. A great part of these Janizaries attend the Court, Ambassidors houses, and protect all Christian Inhabitants and Travellers, for rewards; and are faithful in those employments. Their Standard in the Field, is an Horse-taile tied upon a pole; an Emblem of their first barbarity and rudeness. His strength at Sea is not considerable, consisting most in Gallies, and those not equal to some Italian Princes; nor hath he many, for want of Slaves, whom he employs more for Land-services. The best of Shipping, is under the Bassa's of *Algier* and *Tunis*, whom he manageth with much policy; sometime as Rebels, and sometime as good Subjects, to his

best advantage against Christians: if they complain of loss, the Turk then says, *He cannot rule them.* If other do the like, he'll take treble damages.

There is not any of those great Lordships that possesse by right of inheritance any Province, City or Real Estate, to derive unto his Children or Successors, without consent of the King. If any of their Dukes or Princes desire possessions, it must be with this condition; the value of the Place or Territory is first considered, and the Revenues thereof, whereby the Turk apportioneth that number of Souldiers that can equally maintain: then the Lord is enjoyned always to keep in readiness that number, for any his commands; and in default, his head is lost: nothing can excuse his presence in any commanded place, but known want of health and sickness, and whensoever it please the Turk to ease him of this benefit, it's at his liberty; but if not deprived, he enjoyes it during life: after death,

The Condition of Noblemen.

if his Succeſſors will obſerve the ſame conditions, they are often re-mitted; if not, 'tis then diſpoſed to others. And if it happen, any one of theſe great ones have occaſion to ſpeak unto their King, it is with eyes fixed on the ground, they dare not look him in the face.

Of Baſſa's who may be called Counſellors, Chancellors, or Secretaries.

Theſe for the moſt part are all Eunuchs, caſtrated when Youths, and bred in *Seraglio's*, for attendance on the Turkiſh Concubines: and in later years, ſome of them (as I was informed, being a Slave to a gentleman in *Conſtantinople*) are cut cloſe the body, that they often die by the inciſion; and if live, they ever after uſe ſmall pipes for diſcharging their water: ſuch is their cruel jealouſie, introduced (as 'twas ſaid) by an Emperour that perceived a Gelding leap a Mare. Theſe Baſſa's are of greateſt eſteem with the Turk next to the Sangiachs; and they are almoſt all that are preferred to that dignity, Children of Chriſtian Parents, violently taken from them, and none of them, although

hath to Wife a Daughter of a Turk, (as *Horstan* Bassa had) can enjoy a Parish, Castle, or Village by inheritance; but if he be promoted to any dignity or possessions, he enjoys it till his death, or so long as the Turk pleaseth. Each Bassa hath a Court of Justice in the Province he commandeth, from whence appeals are to the King, or great Mufty; whose sentence is concluding and immoveable.

The obedience of Turks to the King.

None of their Janizaries or great Captains have license to wear Swords or other Arms within the Cities, unless the King go forth his Palace, for Devotion sake or Hunting. And where there are Magistrates or Governours of Towns, Porters carry with them Staves or Clubs: and finding any quarrellings or offerings at injuries, they presently punish them with those instruments; No man speaks to them or dares look them in the face; but falling on the earth, kiss their feet, with eyes to the ground, and speak as to themselves. And whensoever they send forth

Messengers with Letters to Governours, Cities, or Provinces, whose horse grows faint by journeying, this Messenger hath full authority to dis-horse whom ere he meets; and meeting none, he turns into the next Town or Village, and repairs to the chief Officer; and if he presently provides him not an horse, he's hang'd before his door: and for this cause, many make use of Asses, rather then keep Horse. And when this Messenger shall come to whom he was sent, he is most honourably received, his Letters kissed with great humility, and their Contents answered with incredible celerity and quick dispatch. No Princes dare contradict one sillable therein. None dare (as here) rebel; all men live in such awful fear and trembling: Tortures and present death depending on his will.

The Turk his strength, how diminished.

The Emperour distributes in some equality all Provinces to his Noblemen; but with condition, that such a Souldiery should be continually maintained by him with the Revenues

nues of that Province, both in time of Peace and War. A Souldier killed, is not losse to him, unlesse the Province likewise be lost: as for example, The Turk hath now four hundred Souldiers, whereof one hundred is maintained by *Hungary*; now if he lose *Hungary*, those Souldiers are lost: if he lose no Province, he loseth nothing; for he can raise more in their rooms; as Church-Officers, or benefices, easily find in vacancies Successors.

The Condition of Chaszlars.

These are stout Souldiers, and excellently versed in military affairs, who in their first encounters break their Lances, without other Armour then a Sword, Lance and Target, using it as we do with Coat of Fence and Helmet; the Lance being broke, they use the Sword, and fight valiantly, always aiming at the head or hands, and think it ignominious to thrust at their adversary, or an horse, with point of Sword. These men spend all their lives and hopes under the protection of a Goddesse, Fortune; having a Proverb with

them, *What is written, will befall them*; that is, What that Goddess hath printed on the head at each Man's Nativity, cannot be possibly avoided, though he were preserved in a Castle unexpugnable. The actions of these men are writ in verses, and sung by all men; that others stirred up by like praise and honour, might with like audacity, advance against an Enemy, couragiously and valiantly: and for each victory of these men, their stipends are doubled; and are obliged attendance on their King, on horseback, with Lances, Swords, and Iron Clubs: some, have Targets; some, none; and are paid as well in Peace as War.

The order of their Foot. Their first are Bow-men, with Arrows, Bows and Javelins; they are distinguished from Janizaries by coverings of the head. The second is of Janizaries, who instead of Bows, have Guns, with short Hatchets: All these are gathered from amongst Christians living under Tribute, by force snatched from their

their Friends being young, circumcised, and educated as aforesaid. These fight most valiantly against Christians, yet have but slender stipends for their maintenance; some four, five, or six Aspers a day; of which, sixty make a Crown English. And these are prohibited on pain of death, to come on horse-back, unless sick. There are some few likewise, sons of Turks, made Janizaries. There is a third order, whom they call Azaplars, whose stipends determine with the War, and are all sons of Turks. These use a longer Lance, with Swords, and red hats or bonnets, or other coloured cloath, with crooked angles like half Moons; and so distinguished by Arms and Habit, from the other orders. There is a fourth of the Grecian Sect, who have no other stipend, then freedom from paying Tributes and Tenths. They commonly attend the Turks horse of pleasure, keeping them at their own charge, and well managing them for War.

Of the Turks Pavilions.

When the King removes from *Conſtantinople*, to any Expedition of War, he carrieth with him double Tents, that when one is planted this day, th'other is carried to the next ſtation, ready to receive him the day following: the number and magnitude of theſe Pavilions is ſuch, that a far off they ſeem no leſſe then Cities: round about the King's Pavilion, are the Tents of Princes and great Men, encompaſſing his in circle. Then the horſe-men of Arms, two or three together, have their Tent: the foot-men have the like for diſcipline ſake, and to keep them from cold Air. When the body of the Army moves, Yeomen foot-men clear the ways, and here and there make heaps of ſtone, or piles of wood, for eaſe and direction of the paſſage; ſo as even in darkneſſe of the night they can hardly erre. The Army moveth at midnight, and till mid-day following marcheth. The King rides between two Baſſa's talking with him, before whom marcheth ſome of the or-

ader of Janizaries on horſe back, bearing lighted Candles in time of night. Certain Captains follow them with Iron Clubs round pointed, who keep off men from ſight of the King a good large diſtance: amongſt theſe, are numbers of the King's Guard; and amongſt them, a Chariot of Women and Boys, fitted for uſe of the Turk and his Nobility. Theſe great Men, go ſome before, ſome follow theſe. Captains with great multitudes of Souldiers, horſe and foot, and all conditions; ſome for ſtipend, ſome for plunder; but all, men.

Their Carriages of aſs.

Then follow a multitude of Camels, Mules, Horſe, and ſometime Elephants, laden with Victuals, Pavilions, and all neceſſaries for military uſes; and where the Turk pitcheth his Tent, there every one, according to his condition, (as in a Cit) ſets up his habitation; Boothes for Taylors, Bakers, Butchers, Sutlers, and all ſorts of Victuallers: ſome ſell dainty fleſh, and fowls; and when freſh meat cannot be had, then

what

what is brought upon their Beasts, so they expose to sale; bisket, dry meats, cheese, curds and milk. All Turks are generally most patient in suffering hunger, thirst and cold. They seldome lodge in Towns, but field it in their Tents, neer water-springs, Rivers or Meadows, taking more care of their cattel then themselves; content with little and course diet, curds mingled with water, bread with milk, sometimes bisket: master and servant eat together. They keep deep silence in the night; they neglect stirring after fugitives, for fear of raising clamours; which are forbid upon great mulcts and punishments: but when they go to rest, or rise to march, all with an unanimous noise, cry out, *Allah, Allah, Allahu*, that is, *O God*, thrice repeated.

Of justice exercised in War.

There is so much severity in military discipline, that no Souldier dares unjustly seize on any thing of anothers; for if he do, he dies without mercy. They have amongst them certain Guardians, Defenders of.

of all Paſſengers from Souldiers violence, with Boys of eight or ten years old, carrying bread, eggs, fruit, nuts, and ſuch-like things to ſell. Theſe Guardians are bound to free and preſerve all Orchards, Gardens, Cloſes, they paſſe by; ſo far, that they themſelves dare not touch an Apple, Pear, or Grape, or any ſuch-like thing, without the owners licenſe; otherwiſe they loſe their heads. When I was preſent in the Turkiſh Army in an Expedition againſt the *Perſian*, I ſaw a great Commanders head, with horſe and ſervants, all three cut off, becauſe that Horſe had been found grazing in another mans paſture unſatiſfied for.

Celebration of a Turkiſh victory.

When a Conqueſt is declared, the Cities ſtraight throw themſelves into all delights and joyings. At entrance of night, for good auſpice of the ſolemnity, Torches, Wax-candles, Lamps, Fire-brands, Fire-works, and all things that give light, are every where diſpoſed of throughout the City; with Carpets,

pets, costly Hangings, Tapestry, and Silken, Silver, and Gold Vestments, their houses all are covered, but especially that way, by which the Emperour entreth. The chiefest Triumph is made in *Constantinople*, his constant residence, unlesse occasioned by war into some other Region. And he is bound by Law at every three years end, to undertake some expedition into Christian Territories, for advancing or defending his own Kingdom. I verily believe, and do confess, for those dayes he celebrates for Victory, no Mortal eye, (nay, not the Moon or Sun) did ere behold a spectacle more glorious and resplendent, for order, number, silence, richnes, state, and magnificence in all kinds. It is impossible for onely man to be exalted to a loftier degree of sublimation, then this Pagan when triumphful.

Of their hunting and hawking.

No Nation under the Sun delights so much in hunting, as doth the *Turkish*; they'll follow game through rocky, steepy, craggy mountains,

ims, and that on horseback, taking diversity of Beasts; but if any chance to be killed, or suffocated by dogs or chase, they never eat thereof, nor any Christian that lives in those Regions: and if they kill wilde Boars, they give them to the next inhabiting Christians, *Musselmen* being forbidden to feed on Hogs flesh. The Turk hath multitudes of Faulkoners (above thousands) in constant wages through his Empire. Their Hawks both long and short wing'd very hardy. The like charge he's at, for all sorts of dogs: nothing can move in th' Air, or stir on Land that shall not be encountered, and seized on. These charges, with the Souldiery, Officers, *Seraglio's*, and Court-attendances, are in a manner infinite; and yet supplied more by casualities then Revenues constant: for he commands all mens fortunes at his pleasure, and is the generall Heir of all that by nature die, or violence.

Of Artificers and Husbandmen.

The Country-people with their Servants plow their Lands, and pay the

the Tenths of all encrease unto the King. Artificers maintain themselves by Trades: who live in idleness, consume in hunger. They eagerly pursue all sorts of Merchandizings; travelling the lesser *Asia*, *Arabia*, *Egypt*, and States of the *Venetians*. They have their baths in every City, where in solemn manner they wash themselves. When they make water, they wash that part; and the like, when they ease their bodies. The like is done by Women, who have hand-maids following them, with Vessels filled with water; and when they bath, they annoynt themselves with such an unguent, that within the space of half an hour, rots off all haire from parts anoynted. Men and Women do the same; not suffering hair to increase; and this is done twice or thrice each month, especially when they frequent the Church; otherwise, (as violaters of sacred places) they are burnt with fire. They have divers sorts of Artificers; Taylors, Shoomakers, Gold and Silver-Smiths, and

ed for all sorts of Metals; Paint-
rs, Carpenters, Stone-cutters; but
ot of such wits and exquisite inven-
ons, as in our parts.

They have one Judge as well of Christians as Turks, (but alwayes chosen from amongst the *Musselmen*) to administer equal right to all men. If any kill another, he suffereth death: If he steal, or violently taketh from another, he is hanged; as it happened to a Janizary, who drunk milk of a poor Woman's, brought to sell, and paid not for it; and accused before the Judge, denied the fact; whereupon, being stretched up by cords at his feet, and about his middle, he forthwith vomited the milk, and was immediately by the Judge commanded to be strangled: this happened in my presence at *Damasco*, when I travelled from *Armenia* to *Jerusalem*. If any commit adultery, the Man is cast into strict Prison; yet after divers months may be redeemed: The Woman is carried about the streets riding on an Ass, beaten naked with whips,

Of Justice among Citizens.

whips, ſtones thrown at her, and a Bull's pizzle tied about her Neck. He that gives a blow, is cut croſs the face, and led about the ſtreets for terrour. All ſuits have this good piece of Juſtice, that right or wrong they laſt not above three days. Their differences are few, becauſe they buy and ſell for ready money; their chiefeſt wealth conſiſting in it: for few have Lands or Revenues, but who command the Souldiery: but generally the Turk's Law and Equity is in his Sword, and both oppreſſed and ſtifled with Fear and Bribery, two potent and prevailing Agents. To ſpoil, to rob, to kill, to murther, upon deſign of intereſt, he ſays, *'Tis juſtice*; devaſtation and deſtruction of whole Provinces and Kingdoms, he calleth *Peace*. And if in ought he adviſe with Counſel or the great Mufty, 'tis not for ſubſtance, but formality of Juſtice, as well aſſured from gain-ſaying or oppoſition.

Of Husbandry. Both Chriſtians and *Muſſelmen* Manure and Till their Grounds, Vineyards,

Vineyards and Paſtures, and have like Fruits and Corne to ours; Wheat, Millet, Barley, Oats, winter Wheat, Peaſe, Beans, and all kinds of Pulſe, and Rice in abundance; Linen, and Cotten woolls, more than theſe Nations; Vineyards like ours; but uſe their Grapes in indifferent manner: where we make Wine, the Turk hath a kinde of Honey with them; ſo medicining their Grapes, that both in taſte and colour they appear alwayes freſh: Other Fruits they have in great plenty; Melons, Cucumbers, Pumpions, repleniſh well their Fields and Gardens in their ſeaſons: Nuts, Pears, Apples, Peaches of all ſorts, Apricocks, Cheſnuts, Figs, Lemons, Oringes, Cherries, and ſuch-like, at ſmall rates, but not in equal plenty in all Kingdoms: And there are ſome within the Turks Dominion, as *Cappadocia*, & leſſer *Armenia*, where, in regard of cold, they have no ſuch like Frutages.

They

Of diversity of Cattel. They have Shepherds, (whom they call *Sobanlars*) always living in solitary places, and every Month remove their stations: they neither have possessions or houses, or ther then their Tents, and Cattle, as Camels, Mules, Horse, Cows, Oxen, Sheep, and Goates; whom they feed, make Cheese and Butter; shear the Wooll, and so make Cloaks, Mantles, and Tapestry, which they sell, and supply thereby their Families with Corn and necessaries. All these Shepherds pay the King tenths of all annual encrease; and all Christians further pay Tribute, that live under the Turkish Government, for every Male, one Crown yearly; and that which is most cruel, their Sons unmarried, are taken forcibly from them every fifth year, when their Tents are visited.

Of Houses. They have no great magnificence of buildings; most of them are of bricks, but differing; some are burned in Furnaces, some dryed by Sun. Their Houses are contiguous

ments, like ours in *Europe*; but in *Natolia*, they are flat tabled without elevation; from whence by Gutters, Pipes, and Chanels, Rain-water flowes down to them. The Houses low; none above two stories, and meanly furnished, if not poorly.

Their Vestments are made of Wooll, Flax, and spun Silk, sufficiently magnificent, They use a Garment (which is called *Chancan*) straight, full of plates, and of length even to their ancles; abhorring breeches, as too much directing to, and expressing privities. Their shirts or smocks are dyed in colour Violet. Their heads are covered with great rolls of Callico or such like stuff, wound about in fashion of Pyramids; which they call *Turbants*. Women of quality go alwayes with their faces veiled; which are never seen of strangers, or in publick places. Their Shooes are high, with strong soles, for longer service both of men and women. Some say that *Mahomet* had a bald or scalded head, *Of their Garments.*

head, which he covered with white linen rolled up, as their *Turbants* from thence derived, and ſtill continued, for they never alter faſhions. They wear long beards, as tokens of their freedome, all Slaves being ſhaved. No great difference in habit between rich and poor; but in the ſtuffs. They are religiouſly cleanly, and never ſeen to unburden nature, but alwayes after waſh.

Of Viands. They uſe, as we, bread white and courſe, which they ſprincle with certain ſeeds before 'tis baked, and yeildeth a great ſweetneſſe to the eater; which with us is onely uſed in *Granada*, and about *Sivilia* in *Spain*. They uſe much art and ſauces in their Cookeries: but ordinary food is Pulſe, or Rice, ſo thickned, that it muſt be parted with the hands: they feed on all fleſh but Hogs. There are no Taverns, or Innes allowed; yet in the ſtreets, divers ſorts of Victuals are ſold, and all things neceſſary for mans ſuſtenance.

They

They have three sorts of drinks: the first made with Sugar and Honey mingled with Water: The second of Raisins, the stones taken out, and boyled in Water, whereto they add some Rose-water, and a little perfect Honey; and this is to be sold in most parts thorow *Turkie*; for it is sweet, and puffeth up the Belly: The third is made of a Fruit (called *Pechmez*.) into Must, and hath a kinde of Honey-taste and colour with it; this, mingled with Water, is given to their Servants. The Houses where they sell, are frequented as Osteries in *Italy*, or Taverns with us. Turks for the most part drink onely Water; they are not suffered to buy or swallow Wines; and who happens to be accused, and proved to have drunken thereof, his testimony, in all occasions and actions is invalid: and yet in private Christian houses, they do not abstain. *Of their Beverage.*

When they go to Dinner, they first strow Mattresses on the floor, and spread upon them carpets or pillows; some *Of their manner of eating.*

some sit on the bare ground, Their Tables are made of skins, and plaited, to be drawn open more or less, like to a budget. They neither sit, as we do, nor lie along on elbows, as the ancients; but like a crosse of *Eurgundy*, with legs infolded, they sit Taylor-wise. They alwayes Pray before they eat, then eat greedily and hastily, but with deep silence; and in that time their Wives secluded from them. Men-servants after twelve years age, are never suffered to co-habitate in houses where Women are; but under such age, they go about the houses, serving their Master's occasions. Captive Women have never liberty to go abroad, unlesse their Mistresses or Ladies go to Vineyards, Graves of Friends departed, Baths, or Gardens out of Town (which they often do) for recreation sake; acd otherwise are kept strict at work in houses, not suffered to converse with other Captive Servants; as shall be more at large declared in the following Chapter. Their Dishes are commonly

orderly placed at such distance one o-
ver another, as were on Pillars,
that each man may make choice of
three, which pleaseth best. They
eat three times a day; but quick
therein, unlesse at a Feast, where they
sit all day.

Of the afflictions of Captives, and Christians under the Turkish Tribute.

WHen the King of *Turky* makes Expeditions against Christians, amongst divers sorts of Merchants, there alway follow him on Camels, a mighty number of Buyers or Scorcers of Children or Men, who in hope of getting Slaves carry with them bundles of long Ropes, wherewith they easily tye together fifty or sixty men. These traders purchase of the Souldiery or Freebooters, whomsoever the Sword hath not devoured; which is granted

ted them, upon condition that the King may have the sons of [illegible] trafficked for, the rest [illegible] selves to sell. Nor is there [illegible] Merchandize so profitable [illegible] them, nor so frequent, as anciently among the *Romans*) who called things fairly bought, their property (Goods and Rights) as just as that of Slaves.

How the Turks imploy their slaves.

The Youth and Aged of both Sexes, whom Chance by tenths appropriates to the Turk, he thus disposeth; the elder in years he sells for Husband-men, who yet are rarely or cheap bought; for they seldom escape the Sword, their age making them lesse vendible. Young men and Maidens, they confine them in *Seraglios*, there to be instructed in useful Arts for future times. But first, they must Deny their Faith in Christ, and then be Circumcised. And thus initiated in their Ceremonies, they diligently examine their Physiognomies, and the several lineaments of their bodies, and then the whole composure; and accor-

according to conceived ſtrength, for-
wardneſs of wit, and diſpoſitions,
they are deſtinated to learn Laws
of the Country, or diſcipline of
Warr; and in the mean time are al-
lowed a daily ſtipend of two or
three Aſpers, ſixty whereof make
five ſhillings, which they conceive
a liberal ſufficiency for diet and
clothing, until they are fitted for
imployments. In the elements of
War, they thus are trained, accor-
ding to each ſtrength: they firſt
have given them a light bow; skill
and ſtrength increaſing, they have a
greater and a heavier; ſo by de-
grees they are fitted for expedition.
They have Inſtructors, ſevere Ex-
actors of their daily Exerciſes; and
whenſoever they erre much from the
mark, ſo often are they cruelly
whip'd with ſcourges. Theſe are
inrolled in the order of Bow-men.
Others are inſtructed and made fit
for Janizaries, who have appoin-
ted Maſters and Teachers every day
to fight, two together with Cud-
gels. Others (an horrid thing)

who have more lovely faces, are ſo cloſe cut, that nothing like Man is left them; and this not done without great and imminent danger to life: and if the party eſcape death, his health is for no other uſe, but their moſt wicked luſts; and after youth's grown aged, they are put to the offices of Eunuchs, to attend on Ladies, Concubines, Horſes, Mules, and ſome Kitchin-imployments.

The condition of Virgins and other women.

Such as are of extraordinary beauty, comelineſs, or compoſition of body, are choſen out for Concubines; mean and indifferent Faces, are appointed Matrons hand-maids; amongſt whoſe offices ſome are ſo filthy, and ſo loathſome, as were before (though ſomewhat uncivilly) related. Others are ſet to womens work, as ſpinning, carding, weaving. It is free for none of them to profeſs the Chriſtian Faith, or hope of liberty during life. There is ſome content in hope, but theſe have none.

Hitherto

Hitherto hath been ſpoken how the Kings uſe Captives; now how private men their Priſoners newly taken: firſt, they threaten them with all ſorts of menacing ſharp words, promiſes, and allurements, to entice them to Circumciſion; which if yeilded to, they are treated ſomewhat more courteouſly; but then all hope of ever returning to their Country is clean cut off; and whoſoever endeavours it, burning is his appointed puniſhment. Such as are thought more firm and leſs fugitive, are admitted to their Maſters Military imployments, and can onely be made free, when age hath made them uſeleſs; and then he is rather turned off, then remitted orderly; or when the Maſter by hurt in War, or danger of death, bequeaths him liberty. They are permitted marriage; but their children are diſpoſed at the Maſter's pleaſure; which makes the more underſtanding ſort utterly abhor marriage. They who refuſe Circumciſion, are miſerably

How Private Turks uſe Priſoners.

and unhumanely treated; of which I have had the experience of thirteen years ſufferings: nor can I expreſs in words the great calamities of ſuch people.

How Chriſtians ignorant in mechanick Arts are uſed.

The condition of ſuch unskilful men is wretched. Thoſe whoſe toyl brings profit, are onely in reputation with them: and therefore learned Men, Prieſts, and Noble men, who have lived in retiredneſs and pleaſures, when they fall into the hands of *Turks*, are of all moſt miſerable; the Merchant or Manſcourſer beſtows no coſt on them, as ſcant vendible: they walk with naked head and feet, and often their whole bodies: no new cloaths ſucceed, the old worn out: they are hurried through Mountains, Rocks, from place to place, Winter and Summer, and have no end thereof till death, or that they finde a fooliſh Purchaſer, that (they think) buyes ill Merchandize; but no man is ſo happy, or eſteem'd amongſt them, for Age, Art or Beauty, that they being ſick will leave behind them

them. Firſt, they are whipped to go on; if they cannot do that, then they are put on horſeback; and there not able to ſit upright, their bellies are tied on horſeback, no otherwiſe then a ſack of Corn or Cloak-bag: if he die, he's ſtrip'd of all cloaths, and thrown into the next ditch, to be devoured by dogs and vultures.

How Priſoners newly taken are uſed.

They do not onely binde them in endleſs chains, but, in their journey, alſo manacle their hands; they march the diſtance of a large pace one from another, that mutually they do not hurt; and tye their hands, leſt with ſtones they miſchief do their Maſters: that when ſometimes they lead great multitudes, as ten times five hundred chain'd together, the ſtrength of whom, if hands at liberty to throw ſtones, might much annoy them. At night when they reſt, their feet are likewiſe chained, and expoſed to all injuries of weather. The condition of Women is a little more humane; they who have

ſtrength of limbs, are driven on foot; thoſe more tender, are ſet on horſes; ſuch as are infirm and cannot ride, are put in baskets or ripiers, as we uſe geeſe. Afterwards their condition is ſadder; either they are included in ſtrong Turrets, or forced to endure the wicked luſts of their Merchants. Where ſtill they are, is ever heard vaſt and hideous howlings of both ſexes, ſuffering violations from them; neither doth the age of ſeven or ſix yeers, defend them from thoſe vitious actions: a people incomparably wicked, both againſt nature, and before libidinous.

How uſed that are expoſed to ſale.

At the break of day they are brought to Market, like droves of ſheep, or herds of goates: Merchants appear, prizes are ſet; if the priſoner be liked, his cloaths are ſtripped off, he is viewed by the buyer, all members ſurveyed, tryed and throughly ſearched for faults in joynts or arteries; if he pleaſe not, then returned to the owner: and this is done until he finde

ſade a purchaſer. When bought, he's carried to ſome heavie ſervitude, to plow, keep ſheep; omitting baſer Offices. They endure there many unheard examples of calamities: I have ſeen men tyed together with yokes, to draw the plow. Maidens are ſeverely forced to perpetual labours; ſeparated from the ſight of men, nor are they ſuffered ſpeech or conference with other Servants. If any man be taken Priſoner with wife and children, him ſome great perſon willingly purchaſeth, to be imployed in his Country-houſe, in Tillage, Vineyards, Meadows, Paſtures; and children born of them, are all his Slaves: and if they perſevere in Chriſtian Faith, a certain time is alotted them to ſervitude, and then made free; their Children notwithſtanding continue Slaves at the Maſter's will, and imployed where he pleaſeth; for they have no certain nor enrolled Eſtates in Lands, and ſo not aſſured ſeats of reſidence. If after making free,

they desire to return to their Country, they have Letters Patents given for their journey. But to such as abjure the Christian Religion, no certain time of bondage is prescribed them, nor right of return; all hopes of their liberty, totally depends upon the Master's pleasure: and when they have got freedom, they pay the Tenths, as other Turks, but freed from other Taxes with which Christians are burthened.

Of Captives made Shepherds.

The Husbandman hath an hard and sad condition, but the Shepherd far more grievous; they always live in solitariness, night and day, covered onely with the roof of heaven. The Master and the Wife have some small Tents; no shelter for the Shepherd, unless at spare times compelled to work on Tapestry or Carpets. Every month they change their Pastures, and drive their flocks from one Mountain to another. Some Masters that have more humanity, now and then give small rewards, which the Servant keeps as his proper Goods

Goods, and preſerves, to bear the charge of a return to his Country, if ever he get liberty: but theſe largeſſes are ſeldome done, and then, but as a miſerable enticement to ſervitude, thinking thereby to withdraw their hopes of ſhifting from them. To ſuch as deny Chriſt, and are circumciſed, knowing they dare not run away, no like indulgence offered.

Escapes of priſoners out of Europe.

European Slaves may more eaſily eſcape, then thoſe ſold into tranſmarine Regions; they paſs Rivers onely, that may be ſwimmed over; others, with great difficulty muſt paſs the Helleſpont. Such as intend eſcapes, uſually attempt it in Harveſt ſeaſon, to hide themſelves in Fields of Corn, and by it live. The Night they travel, the Day lie cloſe in Corn, Woods or Marſhes; and rather chuſe to be devoured by Wolves, then brought back to their Tyger-Maſters.

Out of leſſer Aſia.

Who flee from thence, repair to the Helleſpontick Sea, between *Galli-poli* and thoſe Towers of *Seſtos* and

Abidos, now called by the Turks *Bogaz Aſer*, that is, *Caſtles on the mouth of the Sea*, where the Waters are ſtraight and narrow; hither they come with Saws and Ropes cut Timber-trees, and tie them faſt together, to ſerve and ſave themſelves for ſhipping; carrying nothing with them but ſalt. If Winde and Fortune favour, in three or four hours they are waſted over; if otherwiſe, they periſh in the Sea, or reſorc'd again upon the Coaſt of *Aſia*: if ſafely paſs, they then betake themſelves to the Mountains, and by inſpection of the Pole and the Star *Bootes*, they tend their way North-ward; and ſuſtain themſelves with Acorns and Herbs ſod in ſalt. If many flie together in ſociety, ſometimes in Night, they ſet upon the Shepherds, and what they finde of Victuals take from them; ſometime they kill, and are ſometime killed, or taken and returned to their old Maſters and Drudgeries: but the ſeveral dangers of travelling, conſumes more then eſcape, by ſhipwrack, the enemies

mies ſword, wilde beaſts, and ſtarving hunger.

Some are hanged up by the heels, and moſt cruelly ſcourged; and if commit murther, the ſoles of his feet are all ſlaſhed into furrows, and ſalt ſtuffed in. Some have great iron Chains, faſtned on their necks, and forced to wear them day and night, and as long as the Maſter pleaſeth. *The puniſhment of Fugitives.*

Death, and confiſcation of all ſorts of Goods, is inflicted on thoſe who undertake, procure, or aſſiſt Captives in their flight, or running away: yet notwithſtanding both *Greeks* and *Armenians* ceaſe not to entertain them, being Chriſtians, to hide them, and in diſguiſes to conduct them unto ſhippings of the Venetians or other Chriſtians, and freely give them good proviſions and all things neceſſary for their journeys; nor do they ſpare or omit any kinde of piety towards them; for they confeſs to have had heard the like experience from Chriſtians charity, when as they *The charity of Greeks and Armenians to Captives.*

tra-

travel for conſcience ſake to *Rome* or *Compoſtella*.

The Incantation of Turks againſt Fugitives.

They have certain kind of charms, which they think can draw them off from flying. The name of the Slave is written in a Schedule of Paper, which is hung up in his Tent or Houſe: then with vengeable and horrible curſes, his head is charged and threatned, conceiving this by the Devils help, the Fugitive will be affrighted with meeting of Lyons and Dragons in his Journey, or that the Seas or Rivers will ſwallow him, the heavens will grow dark, and theſe aſtoniſhments will bring him back again.

The memory of Chriſt by degrees loſt in former chriſtian Provinces.

There is ſome memory yet left of the expugnation of *Conſtantinople*, the Kingdoms of *Greece*, *Albania*, *Valachia*, and *Servia*, now reduced to Provinces. Theſe, for a long time, conſtantly retained the Chriſtian Faith, but the Children have forgot it; and there will come to paſs a full oblivion of Chriſt. And likely it is to fall out ſo in *Croatia*, *Hungary* and *Sclavonia*, which are now Additaments

taments and Adjuncts to the Turkiſh Empire.

When a Province is ſubdued and taken, all ſorts of Goods moveable and immoveable are given away for ſpoil. They totally extirpate the whole Nobility; but eſpecially the Princely Iſſue. And when they took *John* the Kings Son of *Hungary*, and favoured him with life, it was on good advice, that if *Hungary* were loſt again, they might imploy and involve him into any new incumbrances; and when the Province ſhould be in a quiet and calm condition, then to diſpatch him: for in ſuch reſpects, the Turk regards neither Kindred, Father or Brother; He ſpares none. And if they do not kill and murther all Church and Clergy-men they take, yet they expoſe them to all ſcorn, nakedneſs and beggery, deſpoyling them of all their Fortunes, Goods and Dignities. Their Bells, their Organs, and other Inſtruments and Ornaments of Churches, Chappels, *The condition of the conquered.*

pels, and Devotions, they raven and tear from the Temples, profaning them with consecration to their *Mahomet*; leaving onely the most miserable and wretched Chappels to the Christians, wherein they are forbid publick Prayers, and may pray seemingly in silence: which Chappels, when either Earth-quake, Fire, Tempest, or Age destroy, they must in no sort re-edifie. Preaching or reading parts of the Scripture is utterly forbidden. It is a sin to admit a Christian to any publick Office, to wear, have Arms or habit like a Turk: or else to use the recreations of cheerfulness, as Pageants, Playes, or Dancings. If they injure Christ or you with bitter or contumacious words, you must be silent, and endure it. If you speak ought against their professed Religion, you are forced to Circumcision; and but to whisper against *Mahomet*, Fire and Brimstone followeth. If a Christian on horseback pass by a *Musselman*, (that is, one

one initiated in the Turkiſh Faith) he muſt, on neceſſity, light from his horſe, and bowing down his head worſhip him; which if omitted, he ſtraight is knocked down with clubs.

Prieſts and Fryers are held the worſt of Men, and are eſteemed by Turks the very Sacriledge and Scandal of God and mankinde. They have no benefit from Churches. Upon ſome feſtival dayes, a little bread is given them by poor Women, and not on other dayes. They get their livelihood by carrying Wood; their cuſtome being to cut down ſticks in Woods, lade them on Aſſes; and with this Merchandize, they cry about the Streets, *Wood to be ſold.* *Condition of Prieſts and Fryers under Tribute.*

They pay a part of all encreaſe, not onely of Corn and Cattle, but even Mechanicks pay it out of all their profits. And then they pay another ſubſidie, for every ſingle man through a Family, each head a Crown. If Parents re- *The Tribute of Chriſtians.*

refuſe this Tribute, their children are taken from them, and made Slaves. Others are bound in chains, and beg from door to door to pay this Crown; which if they cannot this way procure, they are caſt into perpetual Priſon; and when all Duties are performed, it is yet lawful for the Turk to chuſe the beſt amongſt his Children, whom he circumciſeth, and removes from all approach or ſight of Parents, and breeds him for his Wars, ne'er to return to his Friends; and ſo a childe eaſily forgets both Chriſt, his Parents, and his kindred; that after, if he chance in company with them, he ſhall not know them. No man can expreſs by Words, the Lamentations, Cries, Tears and grievous ſighs, at this diſtraction of Children. The Father to ſee his Son (educated in the fear of Chriſt) torn from him, and made an inſtrument of Satan, to oppoſe Chriſt; hurried from his Mother, to live perpetually with ſtrangers, leaving whatſoever is dear in blood, pleaſing

in

in ſociety, or loving in familiarity, with an everlaſting dereliction; after liſted in the ranks of thoſe the *Greeks* call Fatherleſs and Motherleſs: yet many of theſe, although they have denied Chriſt, carry about them the Goſpel of St. *John*, (*In the beginning was the word*, &c. in *Greek* or the *Arabick* tongue) as an Amulet or preſervative in their Armpits; and with great deſire they expect the Chriſtian Sword (according to ſome Turkiſh prophecies) ſhould revenge and free them from thoſe great afflictions and perſecutions; and that if Chriſtians do it not, whatever is the cauſe, or with what minde ſoever hindred; all very ill deſerve of Chriſtian Religion.

A Narration of a diſpute with a Turk.

After I had travelled with much labour and many dangers the bet-

better parts of the world, and seen many pleasant Towns and Countries, as *Socrates*, *Plato*, and other Philosophers had diligently done; at length I arrived at the famous City of *Hungary*, *Varadinum*, where by chance I met one *Dervis Gsitelebi*, a skilful man in the Laws of *Mahomet*; who having dispatched his business with the Governour, he very much desired conference with some Christian about Religion on either side. This motion of his being published by an Interpreter, and none for divers days appearing to encounter him, in defence of the Christian cause, though many Religious persons were in that Town, (struck mute and speechless at the courage of one Ethnick Infidel) who seemed to me like *Israelites*, that durst not adventure on one uncircumcised *Goliah*, provoking them. This I perceiving, and grieving in my spirit, that in such plenty of Clerks and learned men, none was so well armed with Truth as durst (though by Interpreters) reprove the insolence of such an Heathen

then; and fearing that ſo wicked and deteſtable a ſilence, in ſo good a Cauſe, with ſo bad a Man, would betray the Truth, and render our Saviour Jeſus Chriſt's Opinion with him more ignominious; I my ſelf, though never called to Eccleſiaſtical Function, undertook the charge of arguing this point of Piety with him; and ſo a prefixed day was agreed on between us; when multitudes of people of each Religion, came as Spectators of the event. The place was in a Monaſtery of *Franciſcans*; the day, *Whitſon*-Sunday, day of Pentecoſt; where he moved to me firſt this Queſtion: *Where God had his being, before the Heavens and Earth, and therein all things elſe were created?* Which Queſtion, though it ſeemed to me not much pertinent to our purpoſe, yet leſt he ſhould imagine us ignorant of our great God's univerſal preſence, I ſaid, He then was in his own being. But when that ſeemed to him ſomewhat obſcure, and that he did not ſufficiently underſtand it, I then told him, He was where

where he now is. Which he understanding, denied in the general, and said, *Not so; but that he then was in a bright cloud.* Which, when he earnestly affirmed, I quoted *Genesis*; (for they also read the books of *Moses*, and the Prophets) and said, If God were in a Cloud, before the Foundation of Heaven and Earth, then that Cloud must be created before them both: and upon further argument on this point, being at last convicted, he would dispute no further in it; but gave me leave to propound some Question to him; and for solemnity of that days sake, I thought fit to say something thereof; and finding these words (*In the name of God, his mercies, and the Spirit of them*) in their *Alcoran*, in the *Arabian* Tongue and character, I desired him to read them: The mystery of the holy Trinity. Which when he had considered, and wondred at, he said, *Christian, from whence had you this? for in the beginning of all our actions, we* Mussulmen *use these three words, and prefix them*

to

to every Chapter of our Alcoran; *when we ſit down to eat, when we go to prayers, when we waſh our hands, or other parts of our bodies, theſe words we firſt pronounce; and theſe actions finiſhed, we ſprinkle our heads with water, and repeat theſe words*, In the Name of God, his Mercies, and the Spirit of them. When thus he had confeſſed the Truth, I deſired to underſtand from him what he meant by the word *Mercies:* who replied, *He underſtood it literally, without other ſignification.* Then I applied my ſelf to the myſtical Interpretation, and divided it according to Truth into three Perſons, the Father, the Son, and the Holy Ghoſt, and ſhewed them written in the *Arabick* tongue. And when he ſaw I had mentioned the Son of God, he queſtion'd, *How God could have a Son? ſince according to their Law, and Doctrine of* Mahomet, *God had neither Wife nor Childe.* To whom I anſwered, according to my weak underſtanding and capacity; We Chriſtians call God the Father, for his Creatures ſake, being the

the first creating Cause, and sole Preserver of all created, who was for ever in the same Essence he now is in, and will be for Eternity; and is the first Person in the Trinity. We believe the Son, (who by *Mahomet* in the *Arabick* phrase is called *Rahman*, and signifieth *Mercies*, so changed by him) to be likewise God, not according to flesh (for God is a Spirit) born of a Woman; but of the Essence and substance of God Omnipotent, begottten by God the Father, to put away the sins of the World, and so took humane flesh, by the Holy Virgin *Mary*, suffered for us, died, and was buried, and according to the sayings of the Prophets arose again the third day, and ascended into Heaven, and sitteth at the right hand of God the Father, there to judge the quick and the dead, to render immortal happiness to those that have faith in him, and to the unfaithful everlasting punishment.

I then presented him a Crucifix, and said, Behold this now, and see if

Maho-

Mahomet did unworthily call the Son of the eternal God by Name of Mercies, when with Arms thus ſtretched forth, he calls poor ſinners to his embraces, ſaying, *Come unto me all yethat labour, and are burthened with ſins, and I will refreſh you.* And to render him more capable of the Trinity, I pointed to the Sun, ſaying, You have a fair ſimilitude here: as there is but one Sun, that hath form, heat and light; ſo there is but one God and Father, who hath Son, and the Holy Spirit, which you call *Rucahim*, conſiſting of three Perſons equally of one ſubſtance, and from Eternity coexiſting.

This compariſon wrought in him a belief in God the Father, his onely begotten Son, and the Holy Ghoſt; a Trinity in Unity. And when he had heard my weak diſcourſes of God the Father, God the Son, and God the holy Ghoſt, he much admired, ſaying, *O God, O God; I nor any of our Sect, could ever imagine, you had ſuch good thoughts of God; for we conceive you live in darkneſs of underſtanding*

ſtanding: but by your relation, it ſeems you have great apprehenſions of him, and believe well, if you did not neglect our great Prophet of God, Mahomet. I ſaid, what ſhall we do with the toys and dreams of *Mahomet*? for beſides Baptiſm and the myſtery of the Trinity, which were had from Chriſtians, we know the *Alcoran* contains nought that tends to truth. Then I alledged to him the fancies and ſilly trifles of *Mahomet*'s two Angels called *Arot* and *Marot*, whom *Mahomet* ſays, That God did ſend from Heaven to miniſter juſtice unto mortal men, commanding them to forbid drinking of Wine, and unlawful mixtures with Women, and to ſhew the way to Heaven to no man. Theſe Angels tranſgreſſing Divine Commandment, were defiled, deceived, and made drunk by a Woman, and ſhewed to *Mahomet* the way to Heaven; whom, when God ſaw there, he asked the Angels ſtanding by, who it was that came in that ſhape thither? And the Angels telling him it was by the error of *Arot* and *Marot*;

rot; he turned the Woman into a Star, and sent those Angels chained into a well, to be punished everlastingly. Divers like ridiculous stories I related; as that of the Beast *Barraile*, who could speak as a man, who carried *Mahomet* to heaven, where himself confesseth to have seen great Angels with many heads, and those speaking many Languages in divers Tongues; which is sufficiently fooliſh, and unworthy the name of a Prophet: but said, I know not whether oppressed with Wine, in sleep he dreamed to have seen such miracles, or monstrosities in his imaginations. And therefore when he inserts such follies in his *Alcoran*, he deserves not the Title of a Prophet from any reasonable man.

Having heard this, somewhat abashed, he arose, and would argue no further: but led me into the Temple, and shewed me certain Images carved in wood; and asked me, *If we did worship those similitudes of men, or adore them?* I answered, No; think not we worship the stone or timber wherein these figures are engraved: they are used and respected only as

records and remembrances to mens minds of the passions and sufferings of our Saviour Jesus Christ, for the redemption of our transgressions; and we worship our true God in mind and spirit, remembred by that Crucifix; neither are you denied the like remembrances of your great Princes and famous men, nor we of holy Saints; but 'tis to give God thanks for their examples of holiness, and our prayers to imitate their charitie and pieties.

In these discourfings, he spies some dogs walking in the Church, and doing something againſt an Altar, (an evil custom, and to be condemned by all) and asked, Whether it was lawful for Beasts to enter our Churches? and blushing with shame, not knowing how to defend this negligence of Christian Pastors, I told him, It was neither lawful nor seemly; and desired him to conceive it a meer negligence of Officers.

When he heard this, he commended it very much, and desired me to instruct him in our Saviour's Prayer, which I gave him after in the *Arabian* Dialect.

A

A Lamentation for the loſs of Chriſtians deſtroyed.

AFflicted with an infinite and incredible ſorrow (moſt high and mighty Monarchs and Governors of Chriſtian Common-wealths) to ſee the ſad condition, and moſt miſerable being of our Brethren under the Turkiſh ſlavery; whereof ſome ſeduced from the boſome of our Church to heretical unhappineſs; others with civil and hoſtile ſword, ſlain, murdered, and caſt to devouring beaſts; others made captive to perpetual ſervitude, and moſt cruelly afflicted: They all by me in lamentable ſobs and groanings complain, O monſtrous, miſchievous ambition of ill men, and wicked covetouſneſs of ruling! How many equal ſouls conſecrated to Gods Divine Worſhip, have you betrayed to Death and to the Devil? How many Principalities and Kingdomes of great Kings, and all ſorts of Nobility, have you deſtroyed? How many walls of ſtately Towns have you demo-

demoliſhed? How many ſumptuous Palaces and ſtrong ſtately Caſtles have you levelled with the ground? How many lawful Owners have you dejected from eminent Eſtates & quiet Conditions, and baniſhed to perpetual diſconſolations?

And although I intend not to write the acts of Princes, but to delineate the calamities and tragedies of Captives, I cannot forbear remembrance of that abominable diſcord of the Earl of *Servia*, a potent and proud Prince; who agreeing (a ſhamefull foul example of a vicious ambition) with the Baſſa of *Boſnia*, (his neighbour Enemy) and having many Caſtles and ſtrong Holds upon the Turkiſh confines, even to the River *Savus*, (which divides *Illyria* from *Croatia*) and defended all thoſe Provinces which lie between that River and the River *Dravus*, from Turkiſh violences and incurſions: This Earl or Lord of *Servia* falling into variance and ſome petty controverſies with the Nobility of *Selavonia*, made friendſhip with the ſaid Baſſa, and joyning their Armies both together, invaded the *Selavonians*,

uniats, partly at difference between themselves, and partly impotent; wholly destroys them and their Province with fire and sword, ruining their Towns and Castles, some by violence and force, some by craft and treachery, (customary with wicked men and Turks) and so totally vanquished and conquered them. And after a few Moneths had passed, this Bassa beholding the Earls rich Provinces, and neighbouring with his, he took or made occasions to invade him, whom at length he killed; and so reduced all his Territories under the Turkish Government. Thus this seditious Atheist, Traytor to his Countrey and his Brethren, most ignominiously lost his life: for such are the Turks rewards to whomsoever by craft, policy, or villanous fraud, he can lay hold on or ensnare. The like was done with some Noble-men of *Hungary*, whom they reduced to miserable captivity.

Wherefore (most Christian Monarchs) the cruelties of this Tyrant ought with all industry and vigilance be both feared and prevented; lest

considering your fair Provinces, and viewing them with a fascinating eye, he find you disagreeing, and thereby infeebled, he assault you on all sides, not onely *Candia*, *Calabria*, *Malta*, and *Sicily*, but even *Italy*, *France*, *Spain*, and *Germany*; and prove an universal scourge and terrour to all Christendome. They are wise, who by others harms prevent their own: you are concerned when your neighbours house is fired. But not to trouble you in this kind, I recommend to you, most prudent Governours, the correction and amendment of this great errour, and return to the deplorable calamities and afflictions our Brethren suffer under the yoke of Tribute in the Turks Dominions; where some with chains about their necks are dragged through sharp and spiny parts of *Thracia* and lesser *Asia*, with naked feet, in thirst and hunger: and if by labour of long journeys, diseases, or other griefs they die, (as often happens to men of Quality and bred in ease) are hurled stript in the next ditch, (though not half dead) to the care of ravenous fowls; others,

that

that is, young people of either sex, endure perforce the filthy lusts of their buyers and their defencers, with hideous cries and howlings of violated and vitiated people; the age of six years not defending them: others ignorant in husbandry or mechanick Arts, and literated men (who are least saleable) are for long time driven from Town to Town, from Street to Street; and being once sold, compelled with clubs and scourges to learn Trades and daily employments in base businesses and grievous pains: others of more robustious strength, are made slaves to Galleys, tied by the legs with chains, and most miserably tortured; whose sad calamities the power of humane wit cannot express in words. And if these poor unfortunate souls could have fore-known that miserable being, they'd rather have chosen a thousand deaths. If pains of life and death were e're commixed together; yea, if to live long and many dayes, and die every hour, were ever extant, it is in *Turkie*: *Ægyptian* servitude, *Babylonian* banishment, *Assyriack* captivity, *Roman* destruction,

ſtruction, are toys and trifles to theſe calamities. People, who live as it were in the fiery Furnace of the *Chaldean Hut*, and crying up to heaven, with ſighs and groans, *O Lord, how long! ariſe, and forſake us not in the end.* And when oppreſſed and grieved beyond all hope, they turn their eyes again on their own Countreys, likewiſe in captivity; yet wiſh themſelves rather ſlaves there, then where they are: their prayers are not for liberty, but change of place; and for that cauſe, indifferent for death or life, they turn Fugitives; and ſome leaving their flocks in deſerts, their Oxen at plow, expoſe themſelves to devouration; ſome murdering their Maſters and their Children; ſome burning their houſes in revenge ſome run away, hiding themſelves in Caves and hollow Trees, with fearful wants and dangers; which I here forbear, having given the Reader ſome taſte thereof before. And now they turn their cries to all Chriſtian Monarchs and Governours of Commonwealths.

An

An Exhortation against the Turk.

I have often marvelled with my self most mighty Monarchs, when I consider'd the advantages, which promise Christians victories against the *Turk*; and yet in so many years they attempted none, or failed. We have Jesus Christ our God, who in one only night destroyed the Host of *Sennacherib*; who drowned *Pharaoh*; who with a maiden hand of *Judith*, struck off the head of *Holophernes*; and to be brief, a God, whose will is victory. Contrary to which, they have *Mahomet*, a wicked man of life and conversation; in death yet lying in his Sepulchre without Resurrection: so as there is as much difference between them, as is between an ever-living Son of an everliving God, and a putrid carcass of a son of a mortal man; that if we diligently examine the nature of each power and authority, it would appear like dead men, superiours in strength to living. Now in abilities of bodies, capacities, and gifts of understanding, we exceed them;

which are good strengths and fortifications against an enemy; and yet we are still defeated. Who is more hardy then the *Hungarian*? more stout and robustious then the *German*? more quick and nimble then the *Frenchmen*? more grave and solid then the *Spaniard*? more cautelous and prudent then the *Italian*? more valiant and daring then the *English*? forbearing other Nations, the endowments of whose minds, are better, or at least equal. All these abilities seem able singly to get a victory, or at least well to forward it. Courage often without much force, generosity of mind, wisdom, forecast, ambition of honour, & policy, oft subdues an enemy; yet notwithstanding, wretches as we are, amongst so many victorious attributes we get no victories. Then if we consider the easie preparation, and great furnitures of all sorts of arms, we shall appear far to exceed the Turk. Guns of all sorts have been our own inventions, and the divers kinds of compleat harnesses for horse and foot. The Turks, Persians Subjects, naked, or half so, march forth to war:

they

they have bows, we guns, that is fire and thunder: they have arrows, which hardly pierce an armour; we cannons, which rocks cannot withſtand: and yet now moſt *Muſſulmen* have Guns and Gunners, but few, and unskilful.

Now I pray, what other kind of people uſe they moſt in expeditions? *Scythians* and *Thracians*, who have no *Italian* or *Spaniſh* ſpirits, only a kind of inhumane fierceneſs, ignorance & ſtolidity: to theſe are added *Grecians*, loſt men with eaſe and lazineſs; *Aſians*, corrupt with luxury; *Ægyptians*, no leſs in mind then bodies, feebled; *Arabians*, bloodleſs, thin, and parboyl'd with the Sun. Who could imagine ſuch kind of Souldiery ſhould ſubdue the great advantages and abilities of thoſe forenamed Nations? yet (be it ſpoken with grief) our Chriſtians by theſe are overcome, and maſtered into ſervitude: and our great Captains are forced to bear arms againſt us, who were born and bred by Anceſtors to liberty: and in the mean ſeaſon, the Turk laughs at us, and the Jew rejoyceth.

Now

Now if I should consider the laws and Institutions of Nations, we shall be found abundantly superior in that respect: for, what is more righteous and divine then the Decalogue and holy Gospel, written by Gods own Finger and his Spirit? what more regular then the Canon-Law? more just and equal then the Civil-Law? Whereas the Turks live by Direction and Dictates of the *Alcoran*; a book of stuff as foolish, as full of vanity; a book of sport and mirth, if pity for the seduced did not allay it; though now spread abroad too much, and handled amongst Christians; so as it may be truely feared, we shall learn other Laws, or shortly lose our own, and turn Turks in our minds and approbations, sooner then in our bodies to their Dominion. What is then the cause? having so many prerogatives of hopeful war, we are always beaten? Why are our Ensigns adorned with Crosses, fearful formerly to Infidels and Devils, now trampled on and slighted! I shall tell you in few words and truth. We have a God most great, most good; but alienated

enated from us so far, that according to the Prophets saying, *We scarce are to be named his people*: for why should Christ remain with us, whom we have rent and torn in far more pieces then the Souldiers did his garment, by our hideous Sects, Schisms and Heresies? Besides his Name, what of him is dear unto us? The very Plow-man these times is impudent and factious, the Citizen fraudulent & avaricious, the Magistrate seeks retributions and rewards, the Nobility is riotous and lazy, the Gentry contentious and proud; the Souldier, beyond his pay and spoil, craves nothing from the war; let Scepters fall as they will, he is no less grievous to friends and companions, then Enemies. Some Church-men, besides the due pomp Ecclesiastical, have little of the Church; not sanctity, not piety, and some but little erudition; seeking their own, not Christs advancement; that we may say with the Prophet, *All have declined the ways of God, and are unprofitable; there's none that doth good, not even one.* Why should we marvel then that Christ is not

not our Friend? We therefore go to war without a God, and what is more calamitous, with God our adversary: We carry Bibles and Crosses with us, but the Crucified by his favour converseth with our enemies; our actions therefore perish, and are involved in losses. And when one Nation fights against the Turk, another is employed in civil wars, calling to his aid Pagans, Schismaticks or Hereticks, more eagerly to oppose Christ; others tend their home-affairs, to indulge themselves in ease and voluptuousness. The Souldier sets not forth for Christ but money; which failing, soon deserts the field, and turns home back again. What have we then from those rich attributes and Eulogies of *Germany*, *France*, *England*, *Spain*, and *Italy*, when the Souldier neglects both God and Honour, and goes to war as to market, a brothel-house, or stews, to exercise all rapine, spoil, and lewdness? We have good Laws, but evil Manners; good furniture of Arms, but wicked dispositions: it is our glory to fight amongst our selves: and if

we

we prove coward to enemies, there follows little ſhame or puniſhment. When do we ſee a Souldier quitting colours or disbanding, ſeverely handled? which crimes were anciently capital; and whole Legions have been decimated and tythed for leſs offences. We therefore march with men few in numbers, and thoſe corrupt in manners, againſt millions of men well diſciplined; for Turks leave their vices in their houſes, from whence we carry ours. In their Pavilions and Tents, no deliciouſneſs: Arms onely, and neceſſary proviſions: in Chriſtians all ſorts of Table-delicates, luxury and riotouſneſs: and commonly, as many light laſcivious women, as Men. What wonder then if they conquer who are preſerved by ſobriety, parſimony, diligence, fidelity and obedience? Let them periſh then, who loſe a field to get a prey: who are oftner found amongſt whores, and drunk, then in good actions: but tis the fault and error of Superiours, when Subjects are not kept in due obſervance; which if Chriſtians were, we could not be in-

inferior to Turks. And yet a greater fault, behold, Princes themselves, while they contend in mutual quarrels, are causes why they cannot muster equal forces against the Turk: for whilst they fight and combate for some little Town or other, after grievous strife, conflictation and exhaustion of men and treasure, they grow weak, impoverished and heartless. What brave Actions might those streams of Christian blood have done, which civil wars most impiously have drawn out, emptied, and dried up? But tis too late to mourn in complaints: *Asia* and *Africa* are lost; *Greece* extinguished; *Hungary* almost lost, *Illyria* and *Sclavonia* joyned to the Turk; *Austria* much enfeebled; and this Plague much threatens *Germany*, and Christianity universal; and that so far, that no great Prince or Monarch ought to be secure, or think himself so free, but that he may be forced to defend his own, without invasion of his Neighbours Territories, whether it please or not: unless they will become, of Princes, Servants: of Freemen,

men, Slaves, detained in perpetual chains, or slain and murthered, that their Subjects may want Captains and good Leaders.

Now, most mighty Monarchs and high Governours, for Gods cause, banish from amongst you all discord and ambitious tyrannies, (which are the Devils instruments to maintain oppressions and impieties, thereby to prolong Gods wrath upon you) and restore to each proprietor his due rights and priviledges: and then, as Rivers having free course, hast all smoothly to the Sea, and make one mighty body: so your strengths united in the bond of peace, would startle, astonish and drown this great Tyrant Turk. Which blessing on bended knees I humbly pray for, and recommend unto the God of peace. And being reconciled among your selves, if you would say as *Moses* said to *Joshua*, *Chuse you a man, and go and fight with Amaleck*: if you would reduce your selves to this peace and concord, (which is onely hopeful) and put your helping hands & powers toward so greatly honourable, so

blessed,

blessed, so necessary and profitable a War against the Turk; who can imagine, but that ye should at least equal the number of his Souldiery, if not far exceed them? He is now swell'd up to the very heighth of Tyranny, and hath there remained so for divers years, as if expecting, as if waiting an Attempt. All full Seas have their ebbings, all ripe fruits are quickly shaken down; there want nothing to this general and glorious work of Christian Princes, but Gods blessing, unanimity, and an heroick courage, brave and masculine. For the Emperour can with easiness raise, arm and muster 50000 Horse, and 100000 Foot; the like may hopefully be expected from *France*, from *Spain* and *Italy*: the yet remaining parts of *Hungary* and *Illyria*, with the Provinces under the King of *Romans*, will raise and maintain 60000. These Christian forces may make 400000 Horse and Foot, besides the Maritime great assistances of *England*, *Denmark*, United Provinces, *Venetians*, *Portugals* and *Swedes*, and all other Christian Common-wealths; who, if once unanimous

unanimous, and freed from jealousies and petty, wretched, wilfull, home-contentions, the Turkish power could no more resist ye, then *Darius*, *Alexander*, *Xerxes*, *Themistocles*; or *Antiochus*, *Judas Maccabeus*: and having gotten but one Victory, and once passed the *Danube* towards *Constantinople*, God being pleased, and our lives amended, these Enemies of our Faith would easily be trodden down. All *Greece* and *Thrace* (where yet great part retain the Law of Christ) expect with greedinesse the Christian Sword, and readily would revolt upon such occasion, and manfully assault and fight against those Lords and Masters that have so cruelly afflicted them: which circumstance alone, would much hasten, if not perfect a speedy victory.

I would to God, and wish heartily, most Christian Monarchs, That your civil, fruitless, home-contentions, would permit & suffer you seriously to consider, and calmly to examine these offered motions; you then would find all mens wills and Arms concur with yours; no age, no sex,

no

no conditions of men would serve your Enfigns: Each *Turk* would have his Executioner at home, his Traitor in his Tent, and Fugitive in the Field. All Christians amongst them have contemptuous opinions of their Arms, and know them onely fit for light skirmishes and pickerings; who, if their noise, like shoals of clamouring Rocks, affright you not, they flee. And whensoever it shall please God to root out from among us these perpetual Enemies of the Faith, and send them to their old lurking holes, and caves and corners in *Bythinia*, by the Christian Sword (according to some of their own Propheries) or else reduce them into the bosom of our Catholick Church, no man can doubt, but in short time the Emperour will be seated in his Chair at *Constantinople*, and invested in his Imperial Roman Territories; the King of *Romans* re-established, and recover *Hungary* and *Thrace*, *France*, lesser *Asia*, *England*, part of *Ægypt*, *Spain*, part of *Africa*, *Italy*, all Shores and Banks of the Mediterranean Seas.

These

Theſe are the apprehenſions of all Chriſtian captives under the Turkiſh tribute, and even Turks themſelves, who have knowledge and long acquaintance in military affairs. And I my ſelf have learned by thirteen years experience, The *Turk* is valiant againſt a flying, and flying againſt a valiant Enemy; when therefore he by nature is fugitive, impiety flies without purſuit. Let God ariſe and ſcatter all his Enemies: let thoſe that hate his Doctrine avoid his preſence: as them like ſmoke vaniſh, and melt like wax againſt the fire. So may all Infidels periſh before the face of God and his holy Church, that there may be but one Flock, and one Paſtor, Jeſus Chriſt the righteous. Which grant, Oh ever bleſſed Trinity and Unity, God the Father, God the Son, and God the Holy Ghoſt. *Amen.*

The

The Copy of this Letter or Summons comming newly to Hand by a person of quality, and having seen the like insolence, and blasphemous arrogance formerly Printed in the Turkish History, I thought it would be something satisfactory to publish this which expresseth some extraordinary design and resolution of this Victorious and successful Infidel, as a further instance and Motive to the preceding Exhortation.

WE *by the Grace of God, Lord of many Countries, Victor and Triumpher over our Enemies, Potent Emperor of the Turks, Co-adjutor of the God Mahomet, and the* Moon, *Protector of the Sepulchre of the Crucified Christ, Implacable enemy to all professing Christianity: To thee* Roman Cœsar, *King of few Regions, give to know; That we come to thee with a people of thirty three Kingdomes so great a multitude as thou no-*

ver ſaweſt, or heardſt of before, to bereave thee by force of Arms, of thy Crown and Tribute of thy Subjects. The City by thy ſelf Inhabited we will beſiege, we will overcome thy ſtrong men, thy women with child we will give to Univerſal ſlaughter, Their Embrio's as Toads we will thruſt through with Spears and ſharpened Stakes; Thy moſt valiant young men we will rend in peices, and caſt them forth for meat for the dogs. Thee, thy Popes, Cardinals, Arch-biſhops, Monks and Nuns, together with all their own dependings, we will ſend as ſlaves into perpetual bondage, and finally, we will ruine and deſtroy you all: and then ſhall you ſee, whether your crucified Chriſt will ſave you from us, who could not ſave himſelf; as if we or ours could give credit, or yeild any belief to ſuch incredible things. The very city where he was born, wherein he lies dead, we even

in joy detain under our Dominions, and assuredly you may beleive that he will not help you, as being long since slayn.

This we were willing to signifie, that thou and thine might know the real Event and Truth thereof, as soon as thou couldst expect. This is given forth by us at our Great Metropolis called Constantinople, *which the valour of our Ancestors hath taken from yours, and that which we keep, and will always keep from yours; and that which we keep and will always keep, to the Ignominy and disgrace of you all.*

Dated at *Constantinople* in the 15. year of our Reign, and the 23. of our Age.

The

The Seraglio of the women and Sultanas of the Great SIGNOR.

BEfore I dismiss this Subject, to satisfie some Curiosities concerning this Emperours pleasures, in which he satiates himself with variety, conversing with his *Mutes* and *Buffones* (for that it is not lawful for any body but the Vizier Bassa's, and some few others to speak to him) in the same signes and gestures, and now and then riding, and shooting, & casting a heavy Iron Mace, all which he is taught to do with great exactness; I will transiently speak of that, then which nothing is more secret and reserved *viz.* His Companying with women, the beautifullest those parts of the world afford, the greatest excellency and perfection whereof is reputed to consist in great and broad eyes; the enjoyment of women so featured, being made a part of their Paradise in the world to come.

They which are within the third gate, called the Kings gate, are about two thousand persons, men and women; whereof the women (old and young one with another; what with the Kings Concubines, Old women, and women Servants) may be about eleven or twelve hundred. Now those which are kept up for their beauties, are all young Virgins, taken and stollen from forraign Nations; who after they have been instructed in good behavior, and can play upon Instruments, sing, dance, and sew curiously; they are given to the *Grand Signor* as presents of great value, and the number of these encreaseth daily, as they are sent and presented by the *Tartars*, by the *Bashaws*, and other great men, to the King and Queen. They do likewise sometimes decrease, according as the *Grand Signor* shall think fit. For upon divers occasions and accidents, he causeth many of

of them to be turned out of this *Seraglio*, and to be ſent into the old *Seraglio*: which is alſo a very goodly and ſpacious place, of which hereafter I ſhall take occaſion to make mention. Theſe Virgins immediately after their coming into the *Seraglio*, are made *Turks*; which is done by uſing this Ceremony onely; to hold up their forefinger and ſay theſe words; *Law illawhh illaw Allawh, Muhammed reſoul Allawh.* That is, there is no God but God alone, and *Mahomet* is the meſſenger of God. As they are in age and diſpoſition (being proved and examined by an old woman called *Kahiyah Cadun*, that is, as we ſay, the Mother of the Maids) ſo they are placed in a room with the others of the ſame age, ſpirit and inclination, to dwell and live together.

Virgins made Turks and how.

Kahiyah Cadun, the mother of the maids.

Now in the womens lodgings, they live juſt as Nuns do in great

Their manner of life.

Nunneries, for these Virgins have very large rooms to live in: and their Bed-Chambers will hold almost a hundred of them a piece. They sleep upon *Sofaes*, which are built longwise on both sides of the room, and a large space left in the midst to go to and fro about their business.

Their Beds are very course and hard (for the Turks neither use Feather-beds, nor Corded Bedsteads) and by every ten Virgins there lies an old woman and all the night long there are many lamps burning; so that one may see plainly throughout the whole room: which doth both keep the wenches from wantonness, and serve upon any occasion which may happen in the night. Near unto the said Bed-chambers they have their *Bagnos* for their use at all times: with many Fountains, out of which they are served with water, and above their

their Chambers there are divers rooms, where they sit and sew: and there they keep their Books, and Chests, in which they lay up their apparel.

They feed by whole *Camarades*, and are served and waited upon by other women: nor do they want any thing whatsoever, that is necessary for them.

There are other places likewise for them, where they go to School, to learn to speak and read (if they will) the Turkish tongue, to sew also, and to play on divers Instruments, so they spend the day with their Mistresses, who are all ancient women: some hours notwithstanding being allowed them for their recreation, to walk in their gardens, and use such sports as they familiarly exercise themselves withal.

The King doth not at all frequent or see these Virgins, unless it be at that instant when they are first presented unto him; or else

in case that he desire one of them for his Bed-fellow, or to make him some pastime with musick or other sports: wherfore when he is prepared for a fresh Mate, he gives notice to the *Kabiya Cadun* of his purpose; who immediately bestirs her self like a crafty Baud, and chuseth out such as she judgeth to be most-amiable, and fairest of all; and having placed them in good order in a room, in two ranks, like so many pictures, half on the one side, and half on the other, she forthwith brings in the King, who walking four or five times in the midst of them, and having viewed them well, taketh good notice within himself of her that he best liketh, but says nothing; onely as he goeth out again, he throweth a handkercheif into that Virgins hand; by which token she knoweth that she is to lie with him that night: so she being (questionless) exceeding joyful to become the object of so great a for-

The King's coming to them.

fortune, in being choſen out from among ſo many, to enjoy the ſociety of an Emperour, hath all the art that poſſible may be, ſhown upon her by the *Cadun*, in attiring, painting, and perfuming her; and at night ſhe is brought to ſleep with the *Grand Signor* in the womans lodgings, where there are Chambers ſet apart for that buſineſs onely. And being in bed together, they have two great wax-lights burning by them all night; one at the beds feet, and the other by the door: beſides there are appointed (by the *Cadun*) divers old Black-more women, to watch by turns that night in the Chamber, by two at a time; one of them to ſit by the light at the beds feet, and the other by the door, and when they will they change, and other two ſupply their rooms, without making the leaſt noiſe imaginable, ſo that the King is not any whit diſturbed. Now in the morning when his

his Highneſs riſeth (for he riſeth firſt) he changeth all his apparel from top to toe, leaving thoſe wch he wore, to her that he lay withal, and all the money that was in his pockets, were it never ſo much; and ſo departeth to his own lodgings; from whence alſo he ſendeth her immediately a preſent of jewels, money, and veſts, of great value, agreeable to the ſatisfaction and content which he received from her that night. In the ſame manner he deals with all ſuch as he maketh uſe of in that kind; but with ſome he continueth longer then with other ſome, and enlargeth his bounty, far more towards ſome then others; according as his humour, and affection to them, encreaſeth, by their fulfilling his luſtful deſires.

And if ſo fall out, that any one of them doth conceive by him, and bring forth his firſt begotten child; then ſhe is called by the

the name of *Sultana*, Queen: and if it be a Son, ſhe is confirmed and eſtabliſhed by great feaſts, and ſolemnities; and forthwith hath a dwelling aſſigned unto her apart, of many ſtately rooms well furniſhed; and many ſervants to attend upon her. *Sultna Queen.*

The King likewiſe alloweth her a large revenue, that ſhe may give away, and ſpend at her pleaſure, in whatſoever ſhe may have occaſion; and all they of the *Seraglio* muſt, and do acknowledge her for Queen, ſhewing all the duty and reſpect that may be, both to her ſelf, and to them that belong unto her. *Her allowance.*

The other women (howſoever they bring forth iſſue) are not called Queens; yet they are called *Sultana's*, becauſe they have had carnal commerce with the King: and ſhe onely is called Queen, which is the Mother of the firſt begotten ſon, heir to the Empire; the which *Sultanas*, being *Other Sultana's.*

ing frequented by the King at his pleasure, have also this prerogative; to be immediately removed from the common sort, and to live in rooms apart, exceeding well served and attended; and have no want either of money, or apparel, in conformity to their degree.

All these *Sultanaes* do resort together very familiarly, when they please; but not without great dissimulation, and inward malice; fearing left the one should be better beloved of the *Grand Signor* then the other; yet notwithstanding this their jealousie, they (in outward shew) use all kind of courtesie one towards another.

They never stir out of the *Seraglio* but in company of the King himself, who often times carrys either all, or most of them abroad by water, to his other *Seraglios* of pleasure: and in those ways through which they pass, to go to

to and fro from their *Kaiks*, these Canvas pitched up on both sides, and none may come near them but black *Eunuches*, till they be setled, and covered close in the room, at the stern of the *Kaik*; and then go in the *Bargemen*; so that in fine they are never seen by any men, but by the *Grand Signor* only, and the *Eunuchs*. Their Barges.

The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Seraglio*; being royally served, and very sumptuously apparelled, and live together by themselves in continual pleasures; until such time as at their request the King shall be pleased to give them in marriage: and then they come forth of that *Seraglio*, and carry each of them along with them a chest which the *Grand Signor* gives them, full of rich apparel, jewels, and money; to the value of (at the least) thirty thousand pounds sterling a chest; and that is (as we call it) their portion.

There

There are many other things which are worthy a Diſcourſe, and Relation in this Magnificent Court and family of the *Grand Signor*; but being confined by time to this Volume, they muſt awayt a fairer opportunity of Publication.

VVhich the kind acceptance of this firſt part hath already obliged and engaged in a ſecond part, now ready for the Preſs, wherein the Reader ſhall find a full and ſatisfactory account of the whole Turkiſh Empire and Government, and its whole Dominions, with their paſt and preſent increaſe, and enlargement, with the lateſt and trueſt Intelligence of their deſigns and ſucceſſes.

FINIS.